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ABSTRACT

This book is intended to motivate persons working in the human and social service occupations toward fuller personal development as well as to improve professional competence. The first part discusses the process of becoming a more fully functioning person. Human potential, barriers to personal growth, self-fulfillment, and seeking pathways to growth are all discussed. An emerging framework for holistic education is also examined. Wellness as a way of life, and coping with the stresses of life are discussed. The second part looks at feelings and their purpose. Understanding feelings and interpreting the language of feelings are examined. Protecting, defending, and enhancing self-esteem are discussed. Management of feelings is explained, and the meaning of encouragement is explored as the essential element in the human interaction process that facilitates growth and change. Symptoms and sources of discouragement are examined. The Adlerian concept of encouragement is extended to the role of encouragement in developing human potential and the realization of human possibilities. The third part examines the concept of creativity. Methods for activating the imagination are explored. The importance of values is addressed, including a discussion on the function of guilt and the role of values in decision making. The fourth part describes types of stressors. Techniques of physical exercise and relaxation are described as means for preventing the harmful effects of stress. Two approaches for coping with stress are presented. (LLL)

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Pathways to Personal Growth

Developing a Sense of Worth and Competence

A Holistic Education Approach

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Developing a Sense of Worth and Competence

A Holistic Education Approach

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Artist Comment: The rocks in the foreground represent obstacles in the path of life. The bridge is built of these stones to illustrate how we may use obstacles and adversity to build a bridge toward greater understanding of ourselves.

ACCELERATED DEVELOPMENT INC., PUBLISHERS
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DEDICATION

This Book Is Dedicated To
HAROLD F. COTTINGHAM
(1913-1981)

Professor Emeritus, Florida State University
Diplomate, American Board of Professional Psychology
President, National Vocational Guidance Association, 1962-3
President, American Personnel and Guidance Association, 1964-5
Mentor, Colleague, Friend,
and
Fully Functioning Human Being

I believe that my role as a facilitator of growth . . . must be one that permits equal emphasis on the development of skills, knowledge, and personal development. My approach to this is to model openness, use professional behaviors, and stress the mutuality of the learning task, building on the intrinsic motivation of the learner. I also attempt to exemplify helping skills, academic knowledge, and a willingness to group personally myself . . . I firmly believe in the potency of feeling both in instruction and in helping; I want to use them to enhance the learner's growth wherever possible. In essence I want to respond to student concerns, model helping skills, attend to affect, and constantly reassess my attempts to follow these principles . . . These are my responsibilities, my challenges, and indeed my professional obligations.

Harold F. Cottingham

(*The School Counselor*, 1979, *26*, 221)

FOREWORD

This book will not be what it seems to the casual observer. As the author noted, this is a time of consciousness with well-being, healthfulness, and similar notions. Unlike the popularized "self-help" books found in many book stores, this is not a recounting of slogans, "pop" phrases designed to turn you on, or success stories of people in various walks of life. While these have a place in their own right, a need also exists for the serious student of pathways to personal growth.

This is a book which provides a historical, philosophical, and psychological foundation for the practices which it reveals for achieving the goal of personal growth. One cannot simply scan it and hope to have the full benefit of the author's diligent research and careful attention to detail. While it is not the typical "how to do it" book, there are many suggestions for activating the concepts and principles in one's own life as well as in our relationships with others.

The author encourages us to examine ourselves in a variety of ways as we read each of the chapters. Unlike most books written as texts, this one challenges us to examine fundamental values about life, ourselves, and our relationships with others. Spirituality, for example, is addressed as an area needing and deserving our attention. Emotions, feelings, and moods are defined, explained, and psychologically examined as influences on both good and bad health. How to control them more effectively in practice is outlined and illustrated.

For those persons unfamiliar with imagery as a tool to better living as well as to new teaching and counseling methods, you will be delighted with the prospects that these chapters offer. In short, the author is serious about his invitation for each of us to use the contents of the book as pathways to our personal growth. In so doing, we become pathways for others with whom we come in contact.

The book was written in such a manner as to allow the reader to delve into topics of greatest interest first. Having read parts of it in this manner and, then, proceeding to read it much as a text from front to back, I can say that I was satisfied that either way is satisfactory depending upon the needs and preferences of the reader.

Eric Hoffer, author and longshoreman-philosopher, said that every good book had at least one good idea in it. I believe that future readers will agree that this work has at least one idea, one good question, or one good method in every chapter.

July 1985

Thomas J. Sweeney, Ph.D.
Professor
Ohio University

PREFACE

A new rationale is emerging for a holistic approach to education and counseling. Health psychology, behavioral medicine, and stress research are confirming many of the concepts from humanistic psychology for enhancing the well-being of the total person. Included are the development of intellect, physical fitness, emotions, relationships, and values, all of which when integrated lead to a lifestyle of harmony and wholeness. Unique to a holistic approach is its bringing together many streams of knowledge to facilitate the development of a more fully functioning human being.

The book is intended primarily for persons preparing for or working in educational, mental health, and other community agency settings. Teachers, whether public, private, or parochial, will find ideas and techniques for integrating the personal growth of students with curriculum objectives. School counselors are provided practical understandings of human behavior in such areas as emotions, values, encouragement, and creative problem-solving. Concepts and techniques for coping with stress and enhancing wellness are described. Pastors and religious workers will sense an appreciation for the spiritual dimension of life. Persons working in a broad range of human services will find ideas for innovating and enhancing their services. Adults and parents may discover certain topics of interest for their personal growth or parenting responsibilities.

Pathways to Personal Growth is an invitation and a challenge to become a partner in a journey toward greater health and wellness. Besides enhancing your own well-being, you can be an inspiration for others—colleagues, children, students, or your clientele. The underlying point of view is that the healthy person is the harmonious functioning of intellectual, physical, social, emotional, and spiritual dimensions. Values, feelings, communication, encouragement, relationships, creativity, and coping with stress are all essential for becoming a more fully functioning person.

I hope that you as a reader will be able to sense the importance I attribute to striving for one's own well-being and helping others reach their highest possibilities. Likewise, I invite you to catch the vision of how human characteristics and life can be enhanced in a holistic approach to learning and development. If I succeed in motivating you to do this, perhaps your own intuition along the pathways suggested in this book will assist you in empowering yourself and others with greater human possibilities.

Mel Witmer

Mel Witmer
Ohio University
Athens, Ohio 45701
April, 1985

CONTENTS

DEDICATION .... **iii**
FOREWORD .... **v**
PREFACE .... **vii**
TABLE OF CONTENTS .... **ix**
LIST OF TABLES .... **xvii**
LIST OF FIGURES .... **xviii**
ACKNOWLEDGEMENTS .... **xix**

INTRODUCTION **1**

PART I SIGNPOSTS AND NEW TRAILWAYS

1 BECOMING A MORE FULLY FUNCTIONING PERSON **7**

Human Potential *7*
  Human Possibilities *8*
  Psychologically Healthy People *9*

Barriers to Personal Growth *15*
  Perceptual Barriers *16*
  Emotional Barriers *17*
  Behavioral Barriers *18*
  Social and Environmental Barriers *19*
  Genetic and Biological Barriers *21*
  Growth and Risking *22*

Self-Fulfillment—The New Cultural Revolution *24*
  Transforming an American Dream *24*
  Winds of Change *26*
  Reverence for Life *32*

Seeking Pathways to Growth *35*
  Toward a Sense of Worth and Competence *35*
  New Frontiers *37*

References *40*

2 WELLNESS AS A LIFESTYLE: AN EMERGING FRAMEWORK FOR HOLISTIC EDUCATION **43**

Wellness as a Way of Life *44*
  Health and Wellness *44*

Well-being and the Quality of Life *45*
Health and High Level Wellness Strategies *48*

Coping with the Stresses of Life *55*
Coping and Mastery *55*
Personal Characteristics for Coping *57*

Looking Ahead *63*
Holistic Education *63*
Personal Growth Goals for Education *65*

Summary *67*

References *68*

PART II PERSONALIZING LEARNING

3 FEELINGS AS VITAL SIGNS 71

Feelings and Their Purpose *72*

Understanding Feelings *74*
Emotions, Feelings, and Affect *74*
Sources of Feelings *76*
The Split Brain and Feelings *78*
Reason and Feelings *80*
Emotions, Disease, and Wellness *81*

The Language of Feelings *84*
Signals for Survival: Anger and Fear *85*
Signals for Caution: Sadness and Guilt *89*
Signals for Reaching Out: Interest, Joy *94*
Self-Regulation of Emotions *98*

References *99*

4 LIVING WITH FEELINGS 103

Indicators of External and Internal Reality *103*
Commitment to Awareness *103*
Myths and Realities Concerning Feelings *106*

Protecting and Defending Self *110*
Protecting, Defending, and Enhancing Self-Esteem *110*
Defenses as Barriers to Growth *111*
Avoidance Strategies for Defending *114*

Managing Feelings *121*
Approach Stategies for Coping and Growing *122*

Personal Control—Problem-Focused Coping 124
Personal Control—Emotions-Focused Coping 126
Managing Anger 127

Making Contact 131

Activity: Mood Scan 132
Mood Scan Instructions 133

References 134

5 ENCOURAGEMENT, DISCOURAGEMENT, AND MOTIVATION 137

Encouragement and Motivation 138
Building Feelings of Worth and Confidence 138
Encouragement and Reinforcement 141

Signs of Discouragement 143
Nature of Discouragement 143
Symptoms of Discouragement 144

Sources of Discouragement 153
External Forces 154
Internal Forces 160
Summary 161

References 162

6 METHODS OF ENCOURAGEMENT FOR EMPOWERING OTHERS 163

Being Human 165
Core Conditions for Effective Communication 165
Self-disclosure 166
Use of Humor 169

Developing Possibilities in Others 170
Focusing on Interests 170
Focusing on Efforts, Improvements, and Contributions 173
Focusing on Strengths, Assets, and Potential 174
Providing Feedback 176
Confronting Discouraging Beliefs 178

References 184

7 PROBLEM-SOLVING, CONFLICT RESOLUTION, AND GOAL SETTING 187

Exploring Alternatives *188*
  Alternative Meanings for Problem Solving *188*
  Alternative Actions for Problem Solving *190*
  Alternatives in Conflict Resolution *194*

Encouraging Commitment and Movement *199*
  Expectations and Hope *200*
  Goal-Setting *202*

Courage *204*

References *205*

PART III CREATIVITY AND VALUES

8 CREATIVITY AND HUMAN POSSIBILITIES 207

Using Both Halves of the Brain *209*
  Meaning of Creativity *209*
  Creativity and Other Mental Processes *212*
  Creativity and Imagery *214*
  The Right Hemisphere *216*
  Emotions and Creativity *218*

Why is Creative Thinking Important? *220*
  Developing Human Potential *221*
  Psychological Health and Wellness *222*
  Social and Cultural Importance *223*
  Vocational and Avocational Success *223*

The Creative Person and Process *224*
  Motivational and General Personality Characteristics *225*
  Intellectual Characteristics *226*
  The Creative Process *228*

The Creative Climate *232*
  Hindrances to Creativity *232*
  Setting the Climate for Creativity *236*

References *239*

9 CREATIVITY, IMAGERY, AND IMAGINATION 243

Imagery and Creativity *244*
  Imagination and Imagery *244*
  Two Modes of Visualization *245*
  Uses of Creative Imagery *248*
  Conditions and Readiness for Imaging *250*

ACTIVITY: Creative Imagination 253
ACTIVITY: Creative Visualization for Mini-Moments 254

Activating the Imagination 255
Questions 255
Brainstorming 259
Other Uses and Substitution 260
Rearrangement and Combination 261
Magnifying 262
Minifying 263
Stimulus Words, Symbols, and Experiences 263
Guessing Causes and Consequences 264
Using Metaphors 265
Imagery 267
The Creative Child in All of Us 269

References 271

ABOUT THE CONTRIBUTOR: Mark E. Young **274**

10 VALUES: OUR INTERNAL GUIDANCE SYSTEM **275**
By Mark E. Young and J. Melvin Witmer

The Substance of Values 277
Assumptions and Definitions 277
Preferences: Values that Center on the Self 278
Belief Values: Awakening a Concern for Others 279
Moral Action Values: Acting for the Good of All 280

Emotions: The Heart of Values 281
Interest/Excitement 282
Joy 282
Function of Guilt 282

Functions of Values 283
Values for Meaning 283
Values for Decision Making and Problem Solving 284

The Challenge of Values Education 285

References 288

11 VALUES THROUGH INCULCATION, IDENTIFICATION, AND AWARENESS **291**
By Mark E. Young and J. Melvin Witmer

Inculcation Approach 295
Indoctrination 295
Stimulus Techniques 297

Identification Approach 299
  Modeling, the Social Learning Model 299
  Role-Playing 301
  Symbolic Identification 304

Awareness Approach 306
  Transpersonal Techniques 306
  Values Clarification 310

Summary 317

References 319

12 VALUES THROUGH REASONING AND ACTION 323
By Mark E. Young and J. Melvin Witmer

The Reasoning Approach 324
  The Cognitive-Developmental Model of Lawrence Kohlberg 324
  Analysis Strategy 330

The Action Approach 339

Summary 342

References 343

PART IV COPING AND MASTERY

13 STRESS AND THE MIND-BODY CONSPIRACY 347

Good Stress or Bad Stress 348
  What is Stress? 348
  Stressors 350
  Stressors According to Intensity 350
  Types of Stressors 352
  Stress/Coping Response 355
  Signs and Symptoms of Stress 355

Youth, School, and Stress 358
  Stress in Youth 358
  School and Stress 361
  Teacher Stress 363
  Counselor Stress 365
  Preventing Teacher and Counselor Burnout 366

Mind-Body Connection 368

References 369

14 PHYSICAL RELAXATION AND ACTIVITY **373**

Physical Relaxation 374
  Sensory Awareness and the Body Scan 374
  ACTIVITY: Body Scan 375
  Body Scan Technique 376
  Touching 377
  Breathing for Relaxation 378
  ACTIVITY: Breathing Awareness 379
  ACTIVITY: Breathing More Deeply 380
  Guidelines for Effective Breathing 380

Physical Exercise and Relaxation 383
  Physical Movement for Fitness 383
  Three Types of Exercise 384
  Progressive Relaxation (PR) 388
  Instructions for Tensing and Relaxing 390
  Other Physical Activities 395
  Recreation, Leisure, and Chores 396

References 397

15 INNER RELAXATION AND IMAGERY **399**

Mental Relaxation and Control 400
  Inner Relaxation Through Imagery 400
  ACTIVITY: Visualizing the Body 402
  ACTIVITY: Imagery of Your Favorite Place 403
  ACTIVITY: Imagery of Bubbles that Blow Away Troubles 404
  ACTIVITY: Imagery Using Light Centering 404
  Visualizing Performance 406
  ACTIVITY: Performance Visualization 408
  Visualizing Goals 408

Meditation—Journey into Inner Space 410
  Restricting or Expanding Awareness Through Meditation 410
  Purpose and Benefits 412
  Basic Conditions 414
  Additional Guidelines 415
  Basic Activity in Restricting Awareness 416
  ACTIVITY: Meditation for Restricting Awareness 416
  Basic Activity for Expanding Awareness 417
  ACTIVITY: Meditation for Expanding Awareness 417
  Cautions and Tension-Releasing Side Effects 418
  Resources 419

References 420

16 BECOMING THROUGH BELIEVING **423**

Coping by Controlling Our Thoughts *423*

Creating Our Own Script and Scenes *424*
  Using the Mind Scan Technique *424*
  ACTIVITY: Mind Scan Instructions *424*
  Thought Stopping Technique *425*
  Here and Now Awareness Technique *428*
  Stress-coping Thoughts and Self-talk Technique *429*

Changing Mistaken Ideas *432*
  Faulty Beliefs, Reasoning, and Rules *432*
  Talking Back and Rethinking *439*

Putting It All Together *442*

References *446*

INDEX **449**

ABOUT THE AUTHOR **467**

LIST OF TABLES

5.1. A Comparison of Encouragment and Reinforcement ... 142

5.2. Sources of Discouragement ... 156

11.1. Summary of Approaches to Values Education ... 318

12.1. Definition of Moral Stages ... 325

13.1. Graphic Form for the Stress/Coping Response with Explanation ... 356

13.2. Student Stressors Related to Schools ... 361

13.3. Common Sources of Teacher Stress ... 364

14.1. Instructions for Tensing and Relaxing Major Muscle Groups and Areas of Tension ... 392

LIST OF FIGURES

8.1. Phases of the creative process 231

11.1. Approaches to values education according to teacher direction and learner involvement 293

12.1. A strategy for guiding moral discussions 331

12.2. Diagramatic method for analyzing possible consequences of a given behavior 336

12.3. Value analysis chart 338

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I began this journey with Harold Cottingham, my mentor, late colleague and friend at Florida State University. Without him this journey never would have begun. We began the task together. He believed in me, my knowledge of the learning-growing process, and my potential for communicating this to others. Twice we changed direction. Each time we chose somewhat different content, abandoning the partially completed manuscript. However, we never changed our purpose of bringing together a philosophy, knowledge, and ways to personalize the growing and learning process in order to enhance human possibilities.

At the time of his death in 1981 we were beginning to conceptualize what appeared to us as a forward look to holistic education and its potential for enhancing human possibilities. Although in the latter months of his life he began to have doubts about his own energy, he never lost faith in the value of our mission. He continued to encourage me. Following his death I found the memory of his commitment to the facilitation of growth and his personal example of the process, a source of motivation as well as purposeful direction for the content of the book.

Along the way I have become deeply indebted to many people who have contributed to my thinking and the production of this manuscript. Each in his or her own way has been influential or helpful. Most helpful in the writing, reading, and critiquing of the manuscript has been Mark Young. Mark, as a doctoral student, co-authored three chapters and was critic of all the others. His knowledge of psychology and insightful suggestions for improving the text have been invaluable. He has become a true friend and brother in spirit. Others who desire special recognition include

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Betty Yorde—former graduate student and colleague who almost a decade ago aroused my interest in biofeedback, stress management, and health psychology for enhancing human potential.

I express my deep appreciation to all of those listed and to others I may have failed to mention. All of you have been more important to me than you'll ever know on this long journey.

Mel Witmer

INTRODUCTION

Writing this book has been a pathway of professional and personal growth for me. I hope it will be of some value to you in directing your own life as well as enhancing the possibilities in others. You are invited to join me in this exciting journey. Although the book addresses primarily those in the helping professions, particularly teaching and counseling, the ideas and practices have application for all those interested in personal growth and enhancing the potential in others.

In the Introduction I communicate my basis for writing about pathways to personal growth and where these roads can lead. I hope you will be able to sense the importance I attribute to striving for one's own well-being and helping others reach their highest possibilities. Likewise, I invite you to catch the vision of how human characteristics and life can be enhanced in a holistic approach to learning and development. If I succeed in motivating you to do this, perhaps your own intuition along with the pathways and guidelines of this book will assist you in empowering yourself and others with greater human possibilities.

When Harold Cottingham and I began conceptualizing a book in the middle 1970s (after abandoning a book on elementary school guidance), we saw a need to integrate what had been developed in education since the middle 1960s in the application of the principles of humanistic psychology. The movement to personalize education and make it more sensitive to human needs was variously known as humanistic education, affective education, and psychological education. However, near the time of Harold's death in 1981, we recognized that a new perspective was emerging, partly out of humanistic psychology but partly out of other fields such as health psychology, behavioral medicine, stress management, psychophysiology, and brain research. I describe this movement as a holistic approach to understanding the psychology of human behavior. It is an effort to integrate knowledge about human behavior not only from a growth perspective, but with the focus upon health, well-being, and the quality of life. With this perspective, efforts are made to see the total person as having physical, mental, social, emotional, and spiritual dimensions.

Psychology is a young science. Historically much effort has been directed toward understanding the behavior of the abnormal. Data for

Freudian psychology came from persons who were in distress or dysfunctional. A negative view of the innate nature of human beings was held. The inner dynamics of the person were used to explain the causes of human behavior. In contrast to this, behavioral psychology viewed human nature as fundamentally neutral and shaped by environmental events. Thus behavior could be explained by understanding the stimuli that cause and reinforce human responses.

In the 1950s and 1960s Abraham Maslow forged a "Third Force" which became known as humanistic psychology. Recognizing that Freudian and behavioral psychology accounted for only a part of human behavior, he formulated a psychology based upon a more positive and proactive view. His now classical studies of "self-actualizing" persons have given us a psychology based upon what human beings can become. The characteristics of psychologically healthy persons were identified as the "growing tip" of humanity. This was a departure from developing a psychology of the average or what is pathological in human behavior. Maslow's beliefs and work indicate that an innate condition unfolds from within the organism, consequently a motivation toward enhancing its own well-being in a quest for a psychologically healthy existence. The person reaches out to discover and affirm that which is nurturing. The second force to facilitate this growth and well-being is the motivation to protect and defend the healthy existence of the organism. Together these two forces enhance the realization of human possibilities.

The personal and social transformation taking place in the 1980s is described by Marilyn Ferguson as "A leaderless but powerful network [that] is working to bring about radical change in the United States" (p. 23). In her book, *The Aquarian Conspiracy,* she is persuasive in her painting a picture of this new mind, a shift in consciousness affecting the heart and mind. This *emergent* culture rather than counter-culture "respects the ecology of everything: birth, death, learning, health, family, work, science, spirituality, the arts, the community, relationships, politics" (p. 29). In the "spiritual adventure" behind the transformation, the search for meaning becomes an end in itself.

This consciousness movement defies traditional categorization or labeling. It is neither exclusively liberal nor conservative, secular nor religious, but is likely to be found striving in all walks and places of life. Home, school, community, business, industry, government, religion, sports, entertainment, and leisure and recreational pursuits are all places where this consciousness works its way to the surface.

I have chosen to call this new consciousness "reverence for life," a profound respect for all life wherever it exists. This inner awareness recognizes the interdependence of humankind and nature. An individual's well-being is mutually interwoven with that of others. If a reverence for life ethic is to be nurtured, then the multiple spokes that constitute the wheel of society will need to function in ways that preserve, promote, and help life to achieve its highest destiny. Whatever destroys, harms, or hampers the maintenance and development of life would be discouraged. The core or hub of this consciousness is the self—the psychological or spiritual center and personhood of the individual.

The thrust of this book is to extend the philosophy of this new consciousness and the knowledge derived from the health, human, and social sciences to the development of the total person. With the application of concepts from humanistic psychology to health, medicine, relationships, and the environment, new insights have become available to help us understand the nature of well-being and the quality of life. The new consciousness that appears to be emerging from both secular and religious forces is bringing renewed dignity and sacredness to all forms of life. Human life is valued for its own worth and creation. Nurturing this worth makes possibilities become realities for a more fully functioning person.

In looking to the future all of this has implications for growth and development and what we call education. A term that I find particularly useful in describing an approach integrating this consciousness and knowledge is *holistic education.* It suggests the process and the outcomes. The approach is one that integrates all dimensions of the total person—mental, physical, social, emotional, and spiritual. It emphasizes self-knowledge, taking responsibility for one's well-being, and being honest and open in transactions with the environment. It requires a climate and community that nurtures and protects the qualities of well-being.

Each chapter in this book is meant to be a pathway or bridge leading toward self-actualization. Realization of one's potential and possibilities is a life-long journey. *The travelling, more so than the destination, becomes the joy of living.* The journey to self-fulfillment is meant to be an exciting one. *Although life's journey is abounding with frustrations and fears, losses and errors, the excitement of exploration and discovery can make each day a new beginning.* Our potential is developed when we wander through open fields, climb bigger mountains, ford shallow streams, and cross bridges to places beyond recognition. Testing our limits, going beyond our edges, and expanding our horizons become an essential part of the journey to becoming a more fully functioning person.

Certain themes are presented as pathways and bridges to personal growth. These themes and the most relevant chapters are noted to acquaint the reader with the signposts and trailways that describe the process of growth and development. Although these chapters are sequenced in a logical, progressive order, the reader is invited to read selectively or sequentially in seeking knowledge that may be personally meaningful:

> *Holistic health, wellness, and self-fulfillment.* The total person is the harmonious functioning of the physical, intellectual, emotional, social, and spiritual dimensions of a person's life. The single most important function of the organism is to enhance and protect its well-being. Each individual strives for a sense of coherence in which events are meaningful and manageable (Chapters 1, 2).
>
> *Knowledge of self and feelings.* Emotions are an important source of information to the individual. They direct the person to protect and defend the well-being of existence and motivate the person to reach out, grow, and learn (Chapters 3, 4).
>
> *Nurturance and empowerment through encouragement.* Human potential is enhanced by empowering others through encouragement, a process whereby confidence is expressed in the person's worth, abilities, and possibilities. Significant persons and events in the environment strongly influence the development and maintenance of the various parts of the total person (Chapters 5, 6).
>
> *Using reasoning and intuition in problem-solving and goal-setting.* Reason and intuition are essential to problem-solving, decision-making, and acting upon the environment. Reason is the prime method for testing reality and validating truth. Intuition leads to the discovery of truth and spiritual values (Chapter 7).
>
> *Improving human possibilities and the joy of living through creativity.* Thinking creatively is humankind's unique capability

> to understand, direct, and control life events by exploring multiple possibilities, making choices, and learning from actions taken. Imagery is a basic tool for expressing the child-like creativity that is a part of everyone (Chapters 8, 9).
>
> *Values determine and direct human behavior.* Behavior is purposive and goal oriented. Very early in life individuals acquire notions as to what is perceived as important in life. Values provide a basis for making everyday choices as well as arriving at ethical and moral decisions. They embody the spiritual life of the person and function as an internal guidance system in the search for a meaningful life (Chapters 10, 11, 12).
>
> *Taking responsibility for coping with stress and mastering life's challenges.* Being able to cope with life events enables the person to live in greater harmony with the environment. The knowledge and skills for mastering life's challenges enable one to control and change the environment (Chapters 13, 14, 15, 16).

A few other notes may assist the reader on how to get the most from this book. Bacon said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." My hope is that at least some of the book is worthy of the latter. However, I realize that at times you will only want to taste parts of the book. It need not be read sequentially. Although the chapters are in a logical arrangement, none are a prerequisite to another one. Wherever possible, the technical language of the topic has been avoided yet the accuracy of the source and field has been retained.

Concepts and methods have application for persons working in the human and social service occupations. Persons working in public, parochial, or private settings will find that these concepts and methods are not limited to any particular age group or population. The intent is to motivate you toward fuller personal development as well as improve professional competence.

I invite you to be a "good reader" for according to Emerson, "Tis the good reader that makes the good book; in every book he finds passages which seem confidences or asides hidden from all else and unmistakably meant for his ear . . ."

PART I

SIGNPOSTS AND NEW TRAILWAYS

CHAPTER 1

BECOMING A MORE FULLY FUNCTIONING PERSON

What lies behind us and what lies before us are small matters compared to what lies within us.

Emerson

HUMAN POTENTIAL

Human life will never be understood unless its highest aspirations are taken into account. Growth, self-actualization, the striving toward health, the quest for identity and autonomy, the yearning for excellence (and other ways of phrasing the striving "upward") must by now be accepted beyond question as a widespread and perhaps universal human tendency. (Maslow, 1970, pp. xii and xiii)

Human Possibilities

Of what are human beings capable? What are the outer limits of human possibilities? How can we as individuals become more fully functioning persons? These are fundamental questions posed by this writer in the search for pathways to personal growth. The shortsightedness of what we can become has been summed up by Maslow (1971) in his book, *The Farther Reaches of Human Nature.* He observed that, "On the whole I think it is fair to say that human history is a record of the ways in which human nature has been sold short" (p. 7).

On the other hand history does provide much evidence of individuals who have travelled to their edges, gone beyond, and discovered the unknown. Those in the arts and sciences, business, industry and technology, government, philosophy and religion, sports, and the professions have demonstrated the exceptional accomplishments of which humans are capable. Add to these all the unknown persons who have lived quiet, but exceptional lives and achieved the unusual but were never known beyond their own community. The "growing tip" of humanity has always been budding, blossoming, and bearing fruit. Not only do the saints and sages and great leaders of history provide us with models, but those we have come to know in our time can be exemplary specimens of the full human person. Who are these people and what are they like? What are the characteristics of the self-actualizing, effective human being? How can we facilitate human growth and development in healthy and positive ways?

Before addressing these questions, let us look at the concept of human potential. Put in its simplest form, human potential refers to the *possibilities* there are in being human. The human personality can be awakened, liberated, expanded, and enriched far beyond the average or normal limits we have imposed. Our potential is limited largely by our image of what we are and our vision of what we can become. For much of the 20th century we have been alluding to the healthy personality as the absence of mental illness. Our standard for human growth and adjustment has been the norm as a statistical average instead of looking toward what is exceptional. Our concept of the healthy personality is no exception. The healthy personality has been defined in terms of averages rather than ultimates. Psychology's preoccupation with the unhealthy and the average was noted by Maslow (1968) in his statement, "Certainly it seems more and more clear that what we call 'normal' in psychology is really a psychopathology of the average, so undramatic and so widely spread that we don't even notice it ordinarily" (p. 16).

The challenge for a culture as well as psychology has been to define human beings in terms of what they can become, not what they are. The pioneer and leader in this effort was Abraham Maslow, one of several psychologists who initiated a new psychological movement known as *humanistic psychology.* In a movement that emerged in the 1950's, the person's beliefs, emotions, values, abilities, healthy characteristics, and possibilities became paramount. Their efforts have focused on describing the fully human person and the kind of society that makes this type of individual possible.

Psychologically Healthy People

What have psychologists learned about the nature and characteristics of the healthy personality? Starting in the late 1950s a quiet revolution in psychology began to take place. Growth psychologists, more frequently called humanistic psychologists, began to study the best, healthiest, and most mature human beings to be found. Their basic belief has been that all people possess an innate tendency toward a healthy personality, an inborn predisposition to psychological health. The potential for psychological health exists in all of us.

Expansion of the human personality has been brought about by two approaches. First, there is the attempt through research to identify psychologically healthy people and compare their characteristics to psychologically unhealthy people. Abraham Maslow (1954; 1962; 1971) was the outstanding humanistic psychologist to study the characteristics of growth, autonomy, self-actualization, self-development, self-realization. These are all crudely synonymous according to Maslow (1968). A second approach to extending the human personality has been growth therapies, individual and group. Carl Rogers (1951; 1961; 1983) has been a pioneer in the application of psychological and educational techniques for developing a healthy personality.

Characteristics of healthy persons as noted in this chapter will focus on Maslow's findings from research on people judged to have a high level of psychological health. With his theoretical definition of self-actualization and the criteria derived therefrom, he selected subjects from among personal acquaintances and friends as well as public and historical figures. In collaboration with other researchers, a broader base of subjects was subsequently included. By using interviews, psychological tests, clinical techniques, natural observations, biographies, and autobiographies, data were collected to define the nature of the healthy personality.

Some were studied directly. Others such as Thomas Jefferson, Ralph Waldo Emerson, Abraham Lincoln, George Washington Carver, Albert Einstein, and Eleanor Roosevelt were studied retrospectively. Self-actualizing people, as Maslow discovered very early in his research, are generally middle-aged or older. Young people may be headed in that direction but still lack a strong sense of identity and autonomy.

In using the self-actualization criteria, the implication was that basic needs were being satisfactorily met: physiological (e.g., hunger and thirst), safety (physical and psychological), belongingness and love, and esteem (of self and from others). To grow healthy psychologically becomes difficult when a significant deficiency or deprivation occurs in any of these need areas.

Self-actualization was "loosely described as the full use and exploitation of talents, capacities, potentialities, etc.... They are people who have developed or are developing to the full stature of which they are capable" (Maslow, 1970, p. 150). Shostrom (1976), a psychotherapist and colleague of Maslow, took the concept of self-actualization and emphasized a "process" approach using the term "actualizing" in place of the static term "actualization." Shostrom defined self-actualizing as

> an active *process* of being and becoming increasingly inner-directed and integrated at the levels of thinking, feeling and bodily response... a *process* of moving from normal manipulation [concern with rigidity and control] toward growth, development, and the unfolding of human potential. (p. 65) Potential is one's ultimate capacity for creative expression, interpersonal effectiveness, and fulfillment in living. (p. 1)

What follows is a summary of the characteristics of self-actualizing people whose nature constitutes a high level of psychological health (Maslow, 1968; 1970).

1. *Superior perception of reality.* Psychologically healthy people see reality more as it is, not as they might want or need it to be.
   "They are therefore far more apt to perceive what is there rather than their own wishes, hopes, fears, anxieties, their

own theories and beliefs, or those of their cultural group" (1970, p. 154).

2. *Acceptance of self, others, and nature.* They are able to accept weaknesses and imperfections in themselves, others, and human nature without being upset or disturbed. Closely related to acceptance of self and acceptance of others is the lack of defensiveness and the distaste for artificialities in others.

3. *Spontaneity and naturalness.* Healthy people behave naturally and openly in a spontaneous way. Their behavior is marked by simplicity and devoid of pretense. They do not hide or falsify their feelings except when the expression of such feelings might hurt others. They have a superior awareness of their own impulses, desires, opinions, and subjective reactions in general.

4. *Focus on problems outside themselves.* The psychologically healthy people are problem centered rather than ego centered. These individuals have some mission in life, some task to fulfill, some problem outside themselves which enlists much of their energies. With a few exceptions they are concerned with basic issues and eternal questions of the type called philosophical or ethical.

5. *Detachment and desire for privacy.* Psychologically healthy people are not dependent on other people for their security and satisfaction. They positively like solitude and privacy to a greater degree than the average person. Healthy persons make up their own minds, come to their own decisions, are self-starters, are responsible for themselves and their own destinies. They do not fear other people, dislike them, or avoid them.

6. *Autonomous and resistant to enculturation by the environment.* Related to the need for detachment is the need and ability to function independent of the physical and social environment. Since they are propelled by an inner growth motivation rather than a deficiency motivation, they are not dependent for their main satisfactions upon other people or the culture, or in general on extrinsic satisfactions. Their

satisfactions come from within themselves, from their own resources, achievements, successes, and potential.

7. *Continued freshness of appreciation and richness of emotional reaction.* Self-actualizing people have the capacity to appreciate again and again, freshly and naively, the ordinary, basic events of life—a sunset, flowers, a favorite food, a piece of music, a relationship. It continues to have a certain "newness" about it.

8. *Mystical or peak experiences.* Healthy personalities have a greater frequency of what Maslow calls "peak" experiences, intense feelings of great ecstacy, wonder, or awe, not unlike a deep religious experience. Accompanying this event may be a loss of a sense of time, a sense of oneness or power, and the conviction that something of value has happened. It can occur in moments of activities associated with work, leadership, sports, recreation and leisure, nature, sex, intimate friendships, music, art, or religion in a general sense.

9. *Genuine social interest and identification with the human race.* Self-actualized persons feel a basic underlying kinship with the human race. They have for human beings in general a deep feeling of identification, sympathy, and affection. While there may be occasional anger, impatience, or disgust with the average person, they have a genuine desire to help their fellow human beings. This concern is expressed in a brotherly or sisterly way, not in a paternalistic or patronizing way.

10. *Deep interpersonal relations.* Healthy persons are capable of deeper and stronger friendships, greater love and devotion than the average person. Although their friendships are more intense, they are fewer in number. Generally those with whom they associate are healthier and more mature than the average. Healthy persons find happiness in helping others and derive just as much satisfaction out of facilitating the growth and development of others as their own.

11. *More democratic character structure.* Healthy people are democratic in their relationships with others. They can be

friendly with anyone of suitable character regardless of class, education, political belief, color or race. They seek to learn from anybody who has something to teach them. Relationships are established more along character, capacities, and talents, rather than social class, position, age, race, or power.

12. *Discriminating values as to what is good.* Self-actualized persons are strongly ethical. They are relatively clear and free of conflict in what they consider to be right and wrong. In general they are fixed on basic principles and guidelines rather than hard and fast rules and regulations. Although they may not be religious in the orthodox, conventional sense, their behavior is religious in an ethically, responsible way.

13. *Philosophical, non-hostile sense of humor.* A consistent characteristic of the healthy personality is a sense of humor, but not of the ordinary type. They do not laugh at humor which ridicules people or makes someone else look inferior. A philosophic or cosmic humor is preferred. It consists largely of poking fun at human beings in general or when they are foolish or take themselves too seriously. The humor is a thoughtful, philosophical humor that usually elicits a smile more than a laugh, that is intrinsic to the situation, and that is spontaneous rather than planned.

14. *Creativeness.* This was a universal characteristic in all of the people Maslow studied and observed. Self-actualizing people show in one way or another a special kind of creativeness, originality, or inventiveness. They have a creativeness that seems to be akin to the naive and universal creativeness of children. It appears in many different forms in whatever activities the person engages in.

What can we become? Maslow's study of self-actualizing persons gives us a glimpse of the "growing tip" of humankind, a stage of development he later described as "fully human." Although he initially defined it as a state or far goal achieved mostly in older people, Maslow and others recognized it as a process of moving toward maturity. The actualization process means the discovery of the true self and the development of existing or latent potential. The 14 characteristics previously summarized provide at least a broad brush stroke of what the psychologically healthy person is. By studying self-actualized people Maslow and others developed a new theory of human motivation. It became known as the "third force" or humanistic psychology, a breaking away from the Freudian and behavioral views of human behavior (Goble, 1970).

In this new theory is a hopeful view of humankind based upon a built-in thrust or will to health. When nurtured by a right environment, an unfolding of this inner core or nature occurs. This need for self-actualization generally emerges after a reasonable satisfaction of the physiological needs, safety needs, belongingness and love needs, and the esteem needs. Adequacy is achieved through need gratification and inadequacy through need frustration. This refreshing, optimistic view about humanity has had significant implications for education and psychotherapy. An early landmark reference for education is *Perceiving, Behaving, Becoming* published by the Association for Supervision and Curriculum Development (1962). In the book was defined for education "the supremely healthy personality—not in terms of averages, but in terms of ultimates—that gives us something to shoot for. To set our goals we need to see beyond what man is. We need to know what man can become" (p. 2).

Human potential and the development of the psychologically healthy person as described previously have been inhibited by the narrow perspective Western society has placed upon intelligence and intellectual development. Our obsession with the conventional I.Q. as measured by testing logical and linguistic skills has placed a disproportionate emphasis upon a very limiting concept of what individuals can become. Gardner (1983) in his book, *Frames of Mind,* put forth a new and different view of human intellectual competencies. He argued boldly and with convincing evidence that we are all born with the potential to develop a multiplicity of intelligences. These multiple intelligences constitute a family of seven intelligences: linguistic and logical-mathematical, the two typically tested in the conventional I.Q., musical, spatial, bodily-kinesthetic, and the personal intelligences—intrapersonal and interpersonal.

The two intelligences that are of central importance to personal growth are the forms of intrapersonal and interpersonal. Self-knowledge of "*access to one's own feeling life*—one's range of affects or emotions" (Gardner, 1983, p. 239) is an important capacity for understanding and guiding one's behavior. The other personal intelligence turns outward to others. "The core capacity here is *the ability to notice and make distinctions among other individuals* and, in particular, among their moods, temperaments, motivations, and intentions" (p. 239). Tne place of personal knowledge in multiple intelligences needs to be recognized in any theory of human growth and development. The theory of multiple intelligences provides a positive model of the different intellectual strengths and possibilities inherent in being human.

BARRIERS TO PERSONAL GROWTH

Two forces within every human being function to sustain life and fulfill the individual's potential for health and happiness. One force strives to protect and defend the organism against harm, the other strives to nurture and enhance its well-being. If we are genetically destined to fulfill our potential as human beings, what is it that gets in the way? What blocks the pathways to growth? Behavior is either life sustaining and enabling or detrimental and defeating. What interferes with these two complementary yet sometimes opposing forces of protection and enhancement? Let us examine these forces a little more closely.

One force strives to protect and defend the self, both the physical and psychological self. This protective force clings to safety and defensiveness, tending to provide security, afraid to move away from that which is known. It is afraid of independence, freedom, separateness, and newness. The other force impels the individual toward wholeness and uniqueness of self, toward a fuller functioning of pleasures and capacities. It moves forward and outward to create and enhance existence. One force provides safety and satisfaction, the other growth and satisfaction.

Our genetic endowment provides the basic energy for these forces. Cultural and social factors inhibit or enhance this growth process. Individual perceptions determine how these two forces are expressed within the social environment. Self-imposed limitations are probably just as great as those imposed by the culture and the prevailing political system.

We move toward self-fulfillment when the attractions for safety are minimized and the attractions for growth are enhanced.

> Therefore we can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delights; ... (Maslow, 1968, p. 47)

Both external forces and internal dynamics spur or block human growth. Maslow (1968) offers a developmental explanation that growth is innate, in fact, inevitable unless circumstances impede natural development. Our defenses, however, pull in the other direction to provide safety and comfort. Some limits to personal change are noted by Zilbergeld (1983) in his discussion of the myths of psychological change. In the development of different lifestyles, Mitchell (1983) notes social, psychological, developmental, and historical causes and constrictions for change. Problems and challenges present in a given age or life stage as well as the era of history in which one lives influence growth patterns of people. The discussion which follows is an effort to integrate for our understanding the barriers and limitations that restrict personal growth.

Perceptual Barriers

Perceptual barriers are those which we impose upon ourselves because of our beliefs, values, attitudes, and lack of knowledge. While they are in part determined by the social and cultural milieu in which we live, the responsibility for growth ultimately lies within each of us. We choose to seek safety or risk growth. The following are a list of ways in which we limit ourselves perceptually:

1. *Mistaken Ideas.* As a result of irrational beliefs, faulty thinking styles, or maladaptive rules for living, we behave in ways that are self-defeating and self-limiting.

2. *Lack of Knowledge and Belief.* Being unaware of possibilities for change is a major handicap to growth. Related to this is the lack of belief in oneself as capable of being something other than what one is at the moment.

3. *Not Valuing Growth.* Since values are determinants of behavior, the extent to which one learns to value growth propels us toward fulfillment. The courage to risk and act, to use and create opportunities, engage one in a process of self-realization.

4. *Not Wanting to Know.* Knowing can result in pain and danger. Maslow (1968) credits Freud with the great discovery that "*the* great cause of much psychological illness is the fear of knowledge of oneself—of one's emotions, impulses, memories, capacities, potentialities, of one's destiny" (p. 60).

5. *Tendency Toward Certain Inertia.* Another explanation for our frequent failure to develop potential is the principle of least effort. Not only are time and energy required for change, both are needed to maintain change until it becomes part of our nature.

Emotional Barriers

Pain and pleasure enable us to strive and grow in ways that enhance the existence of the self. Our emotions are an important source of information for alerting us to actual or anticipated danger and conversely assuring us of safety. Potential physical and psychological harm are signalled by the negative emotions of fear, anger, sadness, and guilt. Events evoking these emotions can be seen as a threat or challenge. Using events as opportunities to learn and grow leads to mastery and coping behavior.

However, these same events can inhibit growth if the response to resulting emotions and the event is maladaptive. Growth is inhibited and developmental skills are not learned when the emotions are denied or distorted in relation to reality. When ignored, exaggerated, or misdirected they lead to psychological pathology, even increasing the likelihood of medical illnesses.

The positive emotions of interest and joy are sources of pleasure that motivate individuals to seek experiences that nurture and enhance their well-being. A healthy person is one who is able to make creative use of the positive and negative emotions. Pleasure and pain are integrated to strive for that which will satisfy the physical and psychological needs without seriously denying or harming others.

When these emotions are used primarily to defend and protect oneself, they become major blocks to growth. When acted upon in the following ways, they inhibit healthy functioning.

Fear (anxiety). The individual avoids the event, therefore possibilities for developing more competent ways to respond and denying oneself of many potentially pleasurable experiences in life, e.g., the fear of intimacy.

Anger. The individual acts upon the emotion aggressively which can destroy relationships and opportunities. Hostility directed toward revenge diverts much mental energy toward that which is disliked and consequently denies the person from developing constructive problem-solving skills, e.g., conflict resolution skills.

Sadness. The individual grieves over the loss of a relationship, possession, or opportunity, thereby does not attend to replacing or compensating for the loss. Depression may reduce the activity of the person to a bare minimum, e.g., the person may have to be cared for by another individual.

Guilt. The individual rigidly adheres to rules of behavior that are obsolete or inappropriate for the time and situation. Other ways of responding are inhibited and the activity of the individual is reduced, restricted, or repetitive; e.g., the person may become compulsive about cleanliness or orderliness.

Growth is based on an openness to all of these emotions. Retardation and pathology occur when we fail to maintain inner contact with our thoughts, feelings, imagery, impulses, beliefs, ideas, or fantasies. Being cut off from these means that we are alienated, impoverished, and lack inner direction.

Behavioral Barriers

Habits can be obstacles to growth. Although they are necessary to perform the everyday routine functions, habits become ruts that keep us from trying other roadways. As mentioned, instincts toward growth are weak rather than strong, and thus growth tendencies are easily stifled by habits. For example, doing something the same way time after time prevents us from discovering a more creative or effective method for achieving a purpose. An unconscious inclination to perform some act through repetition provides predictability. The outcome of the behavior is known. Even though the consequences may have some undesirable effects, the behavior continues because it follows the line of least resistance. Safety and security bring pleasure and avoid the pain of the unknown. Under extreme duress behavior even reverts back to earlier habits that are more predictable and satisfying. New ways to behaving are blocked.

The use of psychoactive drugs to alter moods is a prime behavioral barrier to growth. Prescriptive and non-prescriptive drugs can be used to tranquilize and anesthetize distress or discomfort. Stimulants can be used to override negative feelings and create a temporary but false sense of confidence and well-being. Whatever the drug, whether it be alcohol, marijuana, or amphetamines, the individual is using a chemical means for altering feeling. People go to great extremes to escape emotional pain, usually without considering the consequences of such behavior. The outcome is that persons avoid, deny or distort reality. Natural, behavioral ways of managing emotions are not learned. The development of problem-solving behavior for dealing constructively with everyday life events is delayed. Such a mind set leads to a lifestyle of defending and protecting instead of growing and learning.

The growth process requires a constant willingness to take chances, to make mistakes, to break habits. One can choose to go back toward safety or forward toward growth.

Social and Environmental Barriers

The social, political, and economic conditions which constitute the cultural milieu can hinder or foster the development of one's potential. Growth tendencies can be easily stifled by a poor cultural environment, a repressive political system, or inadequate education. Growth is hindered in structures containing excessive deprivation, domination, permissiveness, or threat. Parents, peers, and adults in the social milieu are important influences on growth. The lack of freedom and challenge, whether in the family or society, are obstacles to human development. Poverty, injustice, exploitation, and abuse discourage the human spirit and the striving for wholeness.

History and the Spirit of the Times. The era in which one grows up and lives influences the dynamics of personal growth. Growing up during the Great Depression, World War II, the peaceful and affluent 1950s, the rebellious 1960s, and so forth, each carries a certain psychological bent. If we are now entering *The Third Wave* of civilization as Toffler (1980) described it, how will it influence the development of personality? He predicts that with the decline of the industrial era and the building of a Third Wave civilization, there will be a new framework of order and purpose in life. Children of tomorrow are more likely to grow up with a greater sense of community and traits which favor "less responsiveness to peers, less consumption-orientation, and less hedonistic self-involvement" (p. 384).

Images and ideals that characterize a nation or society influence the growth patterns of its people. Leaders in the government, education, religion, sports, and entertainment fields tend to embody these ideals. Shifts in these ideals can foster or hinder growth and in the long run affect the well-being of the individual. In a subsequent section, we will take up what Ferguson (1980) describes as an emerging cultural change, a "spiritual adventure" in the search for meaning as an end in itself. It represents a new consciousness, a turning inward to understand oneself.

Lack of Environmental Support. The amount of growth that can be made and maintained is dependent to a large extent upon the support or opposition of political, family, economic, and work conditions. Wherever deprivation, repression, and discrimination are, human development will be inhibited. Exploitation and abuse by those with power denies the powerless of opportunities for personal growth. Efforts to adapt and cope with the dominant power tend to redirect growth energies toward defending and surviving.

Early Learning and Trauma. Although children are quite resilient, early childhood experiences that have a negative impact can place powerful obstacles in the way of future change. When growth is inhibited at an early age, the effect may continue for a lifetime. For example, if there is abuse, exploitation, or emotional abandonment by a parent in a relationship, the person may struggle throughout life for satisfying interpersonal relationships. From such early recollections the person begins to derive a philosophy of life.

Educational Blocks. Education or schooling may seriously inhibit aspects of human growth. Both the process and the goals may stifle the individual from developing certain potentials. If the process is fraught with dangers and threats to the safety of the psychological self, the student pulls in to defend the self. Risks and efforts to learn are avoided in order to assure safety. Goals that promote societal needs at the expense of individual human needs run counter to the nature of the person's striving for self-fulfillment. Imagination and creativity are often suppressed.

Education for the post-industrial era must be balanced with the individual needs for self-knowledge, acceptance of the self, and a feeling of confidence. Matters such as having a positive self-identity, appreciation of the beauty and wonder of life, authenticity, and having a clear set of values do not appear as high priorities in American education. Yet these are characteristics of healthy, fully functioning persons.

Luck. Events and circumstances both cause and block human growth. Unexpected and unplanned events can bring fate or fortune. Bad fortune can erode optimism and a sense of control over one's life. Being at the wrong place at the wrong time can result in traumatic events that delay if not deny opportunities. A series of adverse events during childhood and early adulthood may create such emotional pain that they reduce the likelihood of one risking much of self if the perception is one of potential harm, especially to one's self-esteem. For example, the loss of the parent early in life, a serious medical illness, or the loss of a job can have long-term effects on one's openness to growth.

On the other hand, adversity can be the opportunity for growth. Whether the individual is able to overcome the experience is contingent upon the "good" that the person derives from the misfortune and the determination to continue. The availability of a social support system and resources increase the chance of the person getting back on the growth path. We must be realistic, however, and acknowledge that when our energy is directed toward surviving, either physically or psychologically, growth becomes incidental to our coping.

Genetic and Biological Barriers

Individual differences in one's biological functioning can influence the impulse to reach outward toward exploration and discovery. Excesses, deficiencies, abnormalities, and susceptibilities in neurological and chemical conditions affect not only physical coping but one's mental outlook. We are not born equal in this respect. Individual abilities and learning styles also affect our potential for growth. Scientists in neuropsychology and psychobiology appear to be on the verge of important discoveries that may help us understand how biology influences the psychological growth.

Physical or mental disabilities and abnormalities, particularly if present at birth or acquired very early in life, can stifle psychological growth. Certain mental and emotional disorders, if not caused by, are strongly influenced by heredity. Severe handicaps reduce the potential and the possibilities for learning. These limitations often are exacerbated because of the individual's narrow perceptual view as well as the limits placed by society. Physiology and heredity do appear, however, to set limits as to how much growth and change are possible.

In summarizing barriers to growth we must recognize that human instincts for growth are weak rather than strong. Growth tendencies can be rather easily stifled or overridden. When deprivation, frustration, or threat are perceived, energies are diverted toward defending the organism. Protection of the self becomes the dominate functions of the two forces within, defense and growth, that serve the purpose of maintaining the existence of the person. Reaching toward wholeness and uniqueness to become a more fully functioning person becomes secondary.

Growth and Risking

> *The important thing is this: to be able at any moment to sacrifice what we are for what we could become.*
>
> John Lembo (1974)

Maslow's (1968) ideas on human potential are closely related to growth. His research led him to conclude that growth toward self-actualization is both natural and necessary for psychological health. People who fail to grow in this direction tend to suffer from mental and physical pathology. By growth Maslow means the development of capacities, talents, creativity, wisdom, and character. This inner core, or self, grows into adulthood, only partly by discovery, uncovering and accepting of what is already there:

> Partly it is also a creation of the person himself. Life is a continual series of choices for the individual . . . . Every person is, in part, "his own project" and makes himself. (p. 193)

Growth, then, is a progressive process to increase that which already exists and to create that which is new for the purpose of enhancing the well-being of the individual. Growth refers to a personal change in a desired direction. This change may be sudden or gradual but the movement is in the direction of increasing possibilities. An individual shows growth when he/she becomes more knowledgeable and capable, insightful and discerning, productive and creative, appreciative and responsive, accepting of self, and responsible to others. In short, it is the process of nurturing and creating personal characteristics toward becoming a more fully functioning person. One's total well-being is sought through integrating the physical, mental, emotional, social, and spiritual dimensions of living.

Self-knowledge and self-acceptance are the most important roads to self-actualization. Courage, integrity, and self-respect are important to continual growth. Stress and challenge are growth-producing but only if the situation does not exceed personal limits. Discipline and a certain amount of control are essential, and particularly when this control is self-imposed rather than external.

The ideal environment for healthy growth encourages the development of the individual's potential. Preconditions for need-satisfaction are freedom, justice, and order. These conditions apply to any social group—family, neighborhood, school, or country. Maslow (1970) described a psychologically sick society (social group) as one in which there is "not enough love, affection, protection, respect, truth, and too much hostility, humiliation, fear, contempt, and domination" (p. 255). Discovering more and better ways toward personal growth are important aspects of social reform. A healthy society enhances the attractions for growth and minimizes the dangers for harm.

Risk is an essential feature of growth. "Nothing ventured, nothing gained" is a truism applicable to personal growth. Without taking chances, there is simply no way to grow. To risk is to exceed one's usual limits or to act in a way in which the exact outcome is unknown and the possibility of suffering harm or loss may exist.

> To risk is to loosen your grip on the known and the certain and to reach for something you are not entirely sure of but you believe is better than what you now have, or is at least necessary to survive. (Viscott, 1977, p. 17)

Viscott pointed out that behind every risk is the fear of a loss. Although to define the loss is sometimes difficult. "Each person fears three general kinds of loss in life—the loss of love, control, and esteem" (p. 33). Underlying any loss is the fear of pain, physical or emotional. People fear being unloved, being revealed as powerless, and being worthless.

Risking is making choices, taking the next step, choosing which turn in the road to take, and moving on. The healthy, spontaneous person reaches out to the environment in wonder and interest, not without fear, but moves into the unknown and the future in spite of fear and resistance

(Peck, 1978). When we extend ourselves, the self enters new or uncertain territory. The self becomes changed, enlarged, enriched, or reshaped. We risk and we can grow from the experience.

> If a person postpones taking risks, the time eventually comes when he will either be forced to accept a situation that he does not like or to take a risk unprepared. Because risking involves growing, continually postponing risks leaves one childish, fearful, and mistrusting. Simply being alive brings a person in contact with opportunities to grow at every level. (Viscott, 1977, p. 21)

The concept of human potential, however, should not become an imposition that generates a "tyranny of shoulds/oughts" (Lichtenberg, 1984, p. 101). Expectations prescribed by ourselves or others can program us to be that which is in conflict with our freedom to choose, consider, and explore alternatives. We can set ourselves or others up for failure when the possibilities are not realized. Guilt and anxiety can result from disappointment or disinterest in achieving expected outcomes.

Herein lies the paradox of the notion of human potential. We do not know whether a person actually has the potential until it is realized to some extent. Until then it remains an expectation, a wish or a belief. Hence apparently the human potential of each person is best realized when the person has freedom to explore, experiment, and grow in an environment of psychological security. Each individual can be encouraged to expand the range of quality of human experience.

SELF-FULFILLMENT— THE NEW CULTURAL REVOLUTION

> *We must learn to balance the material wonders of technology with the spiritual demands of our human nature.*
>
> John Naisbitt in **Megatrends**

Transforming an American Dream

The search for self-fulfillment as a grass-roots phenomenon is not without historical roots. The Declaration of Independence embodies the image of the American dream: "That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Although never fully a grass-roots movement, the thinking of the transcendentalists such as Emerson and Thoreau of the middle nineteenth century rejected traditional authority in favor of an inner authority. "Self-reliance" was their term for autonomy. They believed that spiritual liberation was a counterpart to freedoms guaranteed by the United States Constitution.

> Like the human-potential movement of the 1960s, the Transcendentalists maintained that most people had not begun to tap their own inherent powers, had not discovered their uniqueness or their mother lode of creativity. (Ferguson, 1980, p. 122)

Their philosophy stressed an inner search for meaning, the use of reason and intuition for knowing, and social reform on behalf of such issues as sufferage, pacifism, and slavery. Although the transcendentalists influenced Americans far out of proportion to their small number, the movement was overwhelmed by the materialism of the late nineteenth century.

Yankelovich (1981), in his book, *New Rules,* drew a compelling portrait of the search for self-fulfillment to emerge out of the social turbulence of the 1960s and the inward looking consciousness of the 1970s. As one of American's leading analysts of changing social values, he described the experiment in self-fulfillment, its flaws and strengths, and the development of a new ethic of commitment which has a reverence for all living things.

His surveys and interviews and those of other sociologists show that about 80% of Americans are now committed one degree or another to the search for self-fulfillment at the expense of the older, self-denying ethic of earlier years. Americans are engaging in risky experiments in living as they seek, in addition to material well-being, such intangibles as creativity, autonomy, adventure, and tender loving care in their lives.

What Yankelovich noted as America's first cultural revolution, Ferguson (1980) described as the "Second American Revolution—the revolution to achieve freedom in a larger dimension" (p. 125). In her book, *The Aquarian Conspiracy,* she provides persuasive evidence that a new consciousness is emerging from a pervasive, underground network to create a different kind of society. This changing society is based on a vastly enlarged concept of human potential that is the leading edge of personal and social transformation in the 1980s.

Part of its thrust has come from the "consciousness revolution" of the early 1970s. Profound shifts are underway in health, learning, religion, the workplace, and values. A type of "spiritual adventure" is behind all of this in which the search for meaning becomes an end in itself. This transformation is characterized in part by (1) a greater inner awareness of needs, feelings, and values; (2) greater emotional openness to oneself and others; (3) a new sense of caring and connectedness; (4) a new sense of social consciousness directed toward loneliness, injustice, poverty, hunger, and disease; (5) the body-mind connection and how one influences the other; (6) taking more responsibility for one's health and well-being; (7) discovery of one's freedom and power to create, change, and communicate; (8) approaching work with a sense of vocation, direction, and involvement but out of commitment rather than loyalty; and (9) an ethic of stewardship and reverence for life.

Although the numbers are small, the activists in the movement communicate through dozens of informal networks linking people from all walks of life across the country. This personal transformation, change from the inside out, has infected medicine, religion, education, social sciences, the physical and biological sciences, and even government with its implications. This is not a counterculture but an emergent culture. The dream for the new consciousness in America "is a framework for nonmaterialist expansion: autonomy, awakening, creativity—and reconciliation" (Ferguson, 1980, p. 120).

Winds of Change

Rifkin (1979), a major commentator on the religious scene in America, has critically surveyed the new spiritual vitality which is permeating Christianity, especially the charismatic and evangelical community. He provided evidence that this vitality is becoming a social phenomenon with which to be reckoned in the 1980s and 1990s as the theology of dominion changes to a theology of stewardship.

Yankelovich (1981) and Ferguson (1980) have been articulate interpreters of the tide of new consciousness flowing over America. Other observers have made insightful analyses of the political, societal, and economic currents shaping today and the near future.

More than a decade ago Charles Reich (1970) in his book, *The Greening of America,* caught the early signs of the coming revolution with the individual and with our culture. In calling it Consciousness III he wrote, "Its ultimate creation will be a new and enduring wholeness and beauty—a renewed relationship of man to himself, to other men, to society, to nature, and to the land" (p. 2). The loss of self, the absence of community, and the meaninglessness of work and living are examples he gave of the nature of the American crisis. Added to this is uncontrolled technology and the destruction of the environment. Reich noted that

> the culture of Consciousness III is an effort to restore, protect, and foster human consciousness. It is most important because its aim is nothing less than to restore man's awareness of himself, of other people, of nature, of his own life. (p. 275)

A decade later Toffler (1980) published *The Third Wave,* a synthesis of the two historic waves of civilization and a provocative portrayal of the "Third Wave." He described the dying industrial civilization and the directions of change to be washed up by the tide of the "Third Wave." Although Toffler does not label the "Third Wave," he, in likeness to Reich's Consciousness III, portrays the personality of the future as striving to achieve a sense of community, insisting upon healthy relationships in social institutions, and seeing oneself as part of a larger, even cosmic, scheme of things. Individuals will favor "less responsiveness to peers, less consumption-orientation, and less hedonistic self-involvement" (p. 384). They seem likely to crave

> balance in their lives—balance between work and play, between production and prosumption, between headwork and handwork, between the abstract and the concrete, between objectivity and subjectivity. (p. 391)

Toffler's foretelling of the future is in part already coming to pass. Naisbitt (1982) in social forecasting utilized the latest in communication techniques to chronicle current trends by monitoring five bellweather states across the country. His book, *Megatrends,* is about ten major transformations taking place in the shift from an industrial society to an information society. It details America's shift from industrial production to providing services and information. Several of these megatrends or broad outlines are illustrative of the new consciousness:

1. We are moving in the dual directions of high tech/high touch, matching each new technology with a compensatory human response.
2. We are restructuring from a society run by short-term considerations and rewards in favor of dealing with things in much longer-term time frames.
3. We are shifting from institutional help to more self-reliance in all aspects of our lives.

4. We are giving up our dependence on hierarchical structures in favor of informal networks. (pp. 1-2)

Naisbitt concluded his book by saying we are living in the *"time of the parenthesis,* the time between eras" (p. 249). Being neither here nor there, it is as though we have bracketed off the present from both the past and the future. As we move from the past to the future, i.e., from an industrial to an information society, we must use our brain power to create instead of our physical power. Even while we think globally, the place to make a difference is at the local level. Whether the issue is energy, community self-help, the consumer movement, or holistic health, the new creed is one of self-reliance and local initiative.

An affirmation of the importance of meaningful involvement in the workplace was one of the major findings of a study done by Peters and Waterman (1982). In their book, *In Search of Excellence,* they presented the eight basic principles of management shared by America 's best run companies. One of the eight is "productivity through people." The successful companies give people control over their destinies in meaningful ways. They accentuate the positive and insist that people stand out. One of the most pervasive themes in excellent companies was respect for the individual. Peters and Waterman describe this as:

> Treat people as adults. Treat them as partners; treat them with dignity; treat them with respect. Treat *them*—not capital spending and automation—as the primary source of productivity gains . . . . you must treat your workers as your most important asset. (p. 238)

Radical concepts in modern physics are applied to medicine and the body-mind connection by Dossey (1982) in his book, *Space, Time & Medicine.* Dossey, former chief of staff in a large city hospital, practices internal medicine and is engaged in teaching and clinical research. In his alternative to the current model of illness, he challenged almost every basic concept of medicine. He outlined elements of a "spacetime model" of health that is in agreement with the view of reality as suggested by modern physics.

Dossey explored the role of consciousness in health and illness, contended that it has been seriously undervalued. His "spacetime model" rests on new notions of space and time as provided by modern physics. The emphasis upon "self" in the holistic health care movement must transcend the view that human beings are distinct entities seen apart from other selves and from the physical world. In proposing the only valid way to partake of the universe, Dossey called for reverence—"a reverence born of a felt sense of participation in the universe, of a kinship with all others and with all matter" (pp. 214-215):

> It is a sense of reverence, oneness, and unity that allows the power of healing to flower. This is power which, I feel, all true healers evoke. It is the power we have lost in our age, and which we may yet regain through a new understanding of space, time, matter, and self. (p. 215)

In explaining the relationship of health and the experience of spacetime, Dossey raised the question of what happens to our health when we conceptualize the world in a different way, when we cease to partition the world into past, present, and future events? He cited considerable evidence that the psychological effects of urgency—stress, anxiety, and tension—do not stay in the psyche. The sense of urgency is "translated into the body where they eventuate in physical ailments" (p. 179) including infirmity, disease, and death. A current common term for this is "hurry sickness." The pervasive feeling is that we do not have sufficient time and we are running out of what we do have.

Opposite to this sense of urgency is the sense of stillness, that time is nonflowing. The psychological feeling accompanying this perception of time as "static and nonflowing is one of tranquility, serenity, and peace" (p. 179). Time literally stands still. Both modes, urgency and stillness, function at different times and in different circumstances to strike a balance that is essential for survival.

Do the American lifestyles reflect any trend toward the new consciousness pervading who we are and where we are going? In the most comprehensive survey of our values and lifestyles ever conducted, Mitchell (1983) concluded that we are turning inward. The primary driving force of the *Inner-Directed* groups (approximately 20% of the adult population) is internal, not external. He used the term "inner-directed" to mean self-aware rather than selfish. What is more important is what is "in here," not what is "out there." The four comprehensive groups that Mitchell used to describe distinctive lifestyles are need-driven, outer-directed, inner-directed, and integrated.

The *Outer-Directed* groups make up middle America, the cultural mainstream, including about two-thirds of the adult population. "They conduct themselves in accord with what they think others will think" (p. 8). The "out there" orientation creates ways of life geared to the visible, tangible, and materialistic. Attributes include such characteristics as a sense that most people are honest, a lack of rebelliousness, a sense of being "with it," and insistence that the family is the most important thing in their lives.

The *Need-Driven* groups, the first of four categories, share the burden of being poverty-stricken. Survival and sustaining life are their main focus of attention. They are far removed from the cultural mainstream and comprise about 11% of the adult population.

The *Inner-Directed* seek intense involvement in whatever they are doing:

> Their sensitivity to their own feelings enables them to be sensitive to others and to events around them. Many are active in social movements such as consumerism, conservation, or environmentalism, while others express their concerns more privately in artistic pursuits . . . . are highly self-reliant and notably indifferent to social status. (p. 15)

There is a searching for self, the seeking of direct, personal experiences and societal awareness coupled with social action. The group of Inner-Directeds with *societal* awareness is now about 9% but rapidly expanding. They are having a very substantial and corporate impact on the country (Mitchell, 1983).

Mitchell sketched four scenarios for the future. Only one, a renaissance future, will be noted here since it assumes for the 1980s a more or less straight line extension of the broad economic, demographic, and social trends of the 1960s and 70s. He suggested that the fraction of the population holding inner-directed values will reach 33% sometime in the 1990s. There will be a melting of inner-directed and outer-directed thinking which he calls the *Integrated people,* the fourth category. They are psychologically mature, tolerant, understanding, flexible, and able to see "the big picture." Mitchell estimated that 2% of American adults qualify. He quoted Maslow as speculating that a society with 8% of self-actualizing people would soon become a self-actualizing society. If one characterizes a society led by *Integrated people,* the number reaching this level is not likely to occur until the year 2000 or beyond.

Certainly not the least of the forces now impacting the American conscience is what Rifkin (1979) described as a spiritual challenge from within the Christian community. In *The Emerging Order* he dramatically made a case for a spectacular change in Christian theology, a great spiritual awakening, and the likelihood of a second Protestant Reformation emerging between now and the year 2000. This evangelical awakening is moving in two distinct, but related directions. Charismatics are providing the liberating energy and the evangelicals are providing the philosophical components that are vital in developing a reformulated theological doctrine for a new order and a new covenant.

Evidence of this spiritual awakening is seen in (1) the claim by one in three Americans that they are "born again," (2) the control over their own communication through television, radio, and publications that are beginning to rival that of major secular corporations; (3) an infrastructure and network that includes churches, business, professions, athletics, and education; and (4) a Christian school movement that begins at the elementary level and continues on through the university and seminary.

According to Rifkin what is most radical is not the form of the movement, but the new stewardship doctrine that represents a fundamental shift in humanity's frame of reference. Although participants in the movement do not seem to see the far reaching implications, the concept of *dominion* as found in the Genesis account of creation is being redefined as *stewardship.* Rather than exploitation and expansion, protection and conservation become the covenant that puts human beings in a special relationship with God, nature, and one another. By refocusing the story of creation and humanity's purpose in the world, evangelical theologians are laying the foundation for a new covenant vision for society. Such a vision will affect the social and economic order of things. In respecting and conserving the "natural" workings of God's order, "maintenance replaces the notion of progress, stewardship replaced ownership and nurturing replaces engineering" (Rifkin, 1979, p. 253). Although taking on a somewhat different form, a new Christian conscience is emerging within the Catholic church.

A new emphasis in contemporary spirituality that has deep historical and biblical roots is "creation-centered spirituality." Matthew Fox (1983) described this new emphasis in his book, *Original Blessing.* As a Dominical scholar, he used his Catholic background to explore the historical and religious aspects of the fall/redemption spiritual tradition. The creation-centered tradition, which according to Fox predates the fall/redemption tradition, would "let the preoccupation with human sinfulness give way to attention to divine grace" (p. 26).

All human beings have the creative energy of God. This original blessing or goodness means we all share a commonality in this creation.

Therefore, argued Fox, we all share responsibility for that creation and consequently, are all called to re-create. If Christian theology and practice were to expand in a creation-centered way, what powers of compassion, justice, peace, abundance, and celebration might become unleashed would be unpredictable.

Reverence for Life

> The essence of Goodness is: Preserve life, promote life, help life to achieve its highest destiny. The essence of Evil is: Destroy life, harm life, hamper the development of life. The fundamental principle of ethics, then, is reverence for life.
>
> Albert Schweitzer (1965)

Observers and writers viewing the new consciousness movement are reluctant to give it a name. Rifkin (1979) called it a theology of stewardship that turns the modern world view upside down when "the concept of wholeness becomes the essential guideline for measuring all relationships and phenomena" (p. 254). Yankelovich (1981) called it the search for self-fulfillment which has the makings of a true cultural revolution. However, he recognizes that the term, if not its basic premises, can be misleading. All national surveys in the 1970s showed an increase in preoccupation with self. Believing that all of life can be found in a "me-first" or "satisfy-my-own-desires" attitude is deceptive. The pop theories of psychology comprised of a make-your-own-self kit suggest that the route to self-fulfillment is through immediate self-gratification without any long-term commitments.

Lasch (1979) warned that the danger of this "me first" outlook on life is a cultural narcissism that will lead only to more dependence and less control over one's destiny. Preoccupation with the self whether under the guise of personal growth or awareness will not lead to spiritual enlightenment without a sense of community with others.

The contributions of psychology to our society's preoccupation with self were critiqued by Wallach and Wallach (1983). Perhaps much unintentional support has been given from such diverse schools of thought as Freudian, neo-Freudian, and humanistic psychology. Both clinical and academic psychology have unwittingly contributed to legitimizing selfishness. However, these authors contended that people can be genuinely motivated by ends outside themselves and in fact can contribute to the well-being of the individual and the group alike. Psychological theory and research support this premise.

Maslow, however, cannot be blamed for those who abuse his theory of self-actualization. Actualizing one's potential as a human being is the driving force for personhood. This includes, moreover, fulfilling the belongingness and love needs as well as the esteem needs that embody concern for others. Self-fulfillment as found by Maslow in his research does include an interdependence and commitment to others.

We must accept at this point the duality of human nature—self-centeredness and altruism. Selye (1974), a pioneer of international respect in stress research, put it this way when he described human behavior as motivated by altruistic feelings as well as an inborn egotism:

> Yet, these two apparently contradictory impulses are not incompatible; the instinct for self-preservation need not conflict with the wish to help others. Altruism can be regarded as a modified form of egotism, a kind of collective selfishness that helps the community in that it engenders gratitude. (p. 53)

This altruistic selfishness sees the individual's well being invested in commitment to others.

Loving one's neighbor as oneself is at the heart of the Judeo-Christian ethic of social justice. Helping individuals achieve their highest possibilities requires a commitment to others as well as to one's own well-being. Christ through his teachings and admonitions took note of the dual nature of human life. He challenged the religious intellectuals of his day when he gave them the second greatest commandment, "Thou shalt love thy neighbor as thyself." This principle embodies love of self and others, awareness of one's own needs and those of others. Our well-being is invested in loving others as much as ourselves. To emphasize the importance of commitment beyond oneself he challenged his disciples and the crowd gathered around that those who insisted upon saving their lives (wholly self-centered) would lose it. Those who lost their lives for the sake of others and spiritual causes would know what it means to really live.

Albert Schweitzer (1965), renowned theologian and missionary doctor, taught that reverence for life was the fundamental principle of ethics upon which the ethics of civilization depends. If life is not regarded as intrinsically valuable, humankind's relationships to God, nature, and fellow-beings dissolve. "The principle of reverence for life includes an elemental sense of responsibility to which we must submit with all our being" (p. 32). This dictates the same sort of ethical behavior as the ethical principle of love. However, the ethics of love governs only our conduct toward others, not toward ourselves. Reverence for life requires that we value our own life and be truthful in rejecting all distortions of our true selves. Schweitzer argued for compassion for all creatures. No life should be needlessly destroyed. The ethic of reverence for life is complete because goodness is defined as helping to preserve and further the existence of all life.

Let us return to the proposed title for the new consciousness—reverence for life. At the risk of being too ideal, this writer believes it represents the best in the search for self-fulfillment. True, this is an optimistic view of changes that have been taking place in the last two decades. Perhaps it is seeing the best in what is happening and hoping that we take seriously the fact that the Earth is now a global village and that "There are no passengers on spaceship *Earth*. We are all crew" (McLuhan). when we are in reverence we have a profound feeling of awe, respect, and love.

The stewardship concept in the creation doctrine that Rifkin (1979) described makes it impossible to deal with any of the individual parts of God's creation in isolation. "Instead, all parts of creation must be dealt with as a holistic system" (p. 237). All of God's creations have self-worth and are equal, and their individual survival rests upon their mutual dependence.

Ferguson (1980) although never giving the emergent culture a name, described the process as a network of "co-conspirators" who are literally "breathing together." Persons from all walks of life are networking in search of a new consciousness for quenching the ancient thirst for liberation of the mind. They are working together to create opportunities for people to experience shifts in consciousness that lead to personal and social transformation. It is a "spiritual adventure" that is a search for a life that is meaningful and manageable.

What started as an inward journey in the 1960s has turned outward. A pathway for personal growth must include an inner and outer journey. Yankelovich (1981) clarified the erroneous implication of self-fulfillment that the seat of sacredness lies wholly within the self. It also lies beyond the self if one is to reach that which is sacred and expressive. Sacred here is not used in its strictly religious meaning nor as the opposite of secular. It is used to mean that people and objects are valued for themselves apart from any purpose they serve. For example, running and gardening can be pursued purely for their practical benefits. But they can also become a sacred ritual, valued for their subjective feelings such as the exhilaration of running or a deep attachment to that which is grown. When relationships and objects are valued only for their practical benefits, they are more likely to be impersonal, manipulated, and downgraded. When only the practical is considered the key question becomes, "What is it good for?" or "What use does it have?" People and objects become sacred when they are valued for themselves, not solely on what they can do for you.

The self-denial ethic which gave way to the duty-to-self ethic has to be merged with a new social ethic. In less than a decade Yankelovich has noted a significant trend in persons looking for closer ties to others. His annual measures of the "Search for Community," an indicator of the desire for mutual identification with others, has shown a large jump from 32% in 1973 to 47% in 1981. "People feel good about themselves when they believe what they are doing is good for others as well as for themselves—when they believe it is morally right" (p. 249). Dossey (1982), in gently admonishing the holistic health care people, insisted that we must go beyond the "self" as a separate entity that can exist without interacting with others. A reverential attitude is what is needed to transform everyday acts into healing and nuturing forces.

This new social ethic of reverence for life can bring about a better balance between the duty-to-self and duty-to-others. Perhaps religious and secular efforts can be brought together in this new consciousness, appreciating the interdependence of all forms of life. All that nurtures and enhances the well-being of people is valued. People and objects are valued for what they are and can become, not primarily for how they can further our own selfish goals.

SEEKING PATHWAYS TO GROWTH

Toward a Sense of Worth and Competence

The sub-title of this book identifies the destination of the pathways for personal growth—developing a sense of worth and developing a sense of competence. Both of these are essential for positive self-esteem. Affirming one's worth is based upon a positive self-identity and constructive relationships with others. Personal feelings and values are important to an identity that sees life as meaningful.

Competence grows out of knowledge about one's environment. It is affirmed through the skill for mastery of life's challenges and coping with life's problems. A sense of power is attained when the individual has some control over what happens. This comes from experience. Life is seen as manageable when one can act upon the environment in ways to create the desired outcome. Competence likewise includes the ability to control one's own emotional response when the desired outcome cannot be attained. Thus, problem-solving skills and regulation of one's emotions become very important for healthy self-esteem.

The first goal of personal growth, developing an identity and sense of worth, has been left largely to happenstance in American education. Except for those teachers who believe that education is more than academic learning, interests, attitudes, feelings, and values have been ignored. A poor self-image, our first concern, is a major block to personal as well as academic growth. A second concern, that of disconnectedness in relationships, affects both one's sense of worth and competence. We value the esteem of others in defining our own self-identity. We also enhance our sense of competence when we are effective in social communication and human relations.

Related to competence as the second goal of personal growth is a concern of control over one's life. Academic competence, although current critics even question this, has always been the major goal of American public education. Developing basic skills along with the attainment of prescribed academic knowledge has been the focus. In a narrow sense, the emphasis has been upon memorization rather than application. Regardless of what the content of the school curriculum is, we cannot, however, underestimate the relationship between self-concept, school achievement, and mental health. Bloom (1981) and Hamachek (1978) in summarizing the educational research of several decades presented convincing evidence of how school failure leads to low self-esteem. Conversely, low self-esteem leads to more school failure. One must recognize that learning which leads to mastery motivates students for further learning, increases a sense of competence for problem-solving, and contributes to positive mental health. With a lack of knowledge and skills, the individual approaches life feeling inadequate, therefore incapable of managing life. Academic achievement and success tend to innoculate one against emotional problems and mental illness (Bloom, 1981).

Beyond basic physical and safety needs, self-esteem is the greatest single factor that affects individual growth. Self-esteem is the extent to which an individual values self, i.e., accepts oneself as a person of worth and has a sense of competence. It is a confidence that one can cope with and master life events. Healthy self-actualizing people see themselves as worthy and able, liked and acceptable. The human potential of each person is best realized when freedom to explore, experiment, and grow are present within an environment of psychological security.

The quest for well-being and the farther reaches of human development have been expressed across centuries through religion, philosophy, mythology, storytelling, and folklore. The search for something more in life has taken on many forms. Western psychiatry and psychology have been almost entirely pathology oriented. Fundamental difficulties in current efforts to study exceptional health and well-being "are questions of definition, identification, and measurement of healthy people" (Walsh & Shapiro, 1983, p. 5). However, direct study of such people should "give us some insights into not only what they are like, but also how they got there, why the rest of us didn't, and how, if we wish, we can begin to move in the directions they reveal to us" (Walsh & Shapiro, 1983, p. 7). This book attempts to explore the nature of the healthy person and paths that point toward well-being.

> *In order to grow we must let go of what we are at the moment so that we are free to become that of which we are capable.*
>
> *M. Witmer*

New Frontiers

Social, political, and economic forces converge on the psychological bent of the human being, facilitating or hindering the realization of his/her potential. Growth and development in spite of environmental forces will occur in given directions because of our innate nature. Our genetic makeup does set outer limits as to what is possible. However, throughout history we have grossly underestimated the farthest reaches of human nature. Only a few individuals of each era dare to seek the impossible. True societal forces have limited the development of human potential through deprivation, exploitation, and enslavement of the human mind.

But just as restricting are the inner limits we place on ourselves. Self-imposed limits are a result of ignorance, fear, and the lack of vision regarding our own possibilities. The absence of dreams and aspirations, visions and courage, stifle our creative energies for exploring the unknown.

What are some forces in our American society which are likely to keep pushing back the frontiers of our minds? Recent forces likely to impact personal growth and create a more holistic approach to human development and education are several in number. Five are noted here because of their impact and implications which provide supporting data for the content for this book:

1. *Humanistic psychology.* This "third force" of psychology will continue to be a rich source of ideas for research and personal application in such areas as health and wellness, creativity, values, education, business and industry, and spiritual transcendence of the environment.

2. *The ideas of the new consciousness and the reverence for life ethic.* Values and attitudes which characterize this movement are greater emotional openness to others; a new sense of caring and connectedness; a new social consciousness and sensitivity to loneliness, injustice, poverty, hunger, disease, overconsumption, and exploitation of natural resources; greater control in the body-mind connections; greater freedom to create, change, and communicate; more trusting of intuition and whole-brain knowing; approaching work with a greater sense of vocation and involvement; greater autonomy, i.e., taking more responsibility for what one is and can become.

3. *Brain and consciousness research.* The research includes left and right hemisphere functions of the brain; altered states of consciousness such as meditation, guided imagery, hypnosis; intuitive thinking; the power of suggestion and imagery in affecting events; biofeedback; and bioenergetics.

4. *Health psychology and behavioral medicine.* These interrelated and interdisciplinary approaches have emerged between psychology and medicine in the last decade; promote a

philosophy of health that stresses *individual responsibility* in the application of knowledge and techniques to the *maintenance* of health and the *prevention* of illness (Matarazzo & Carmody, 1983); current applications include the relationship between lifestyle, health, and disease including chronic pain, headaches, coronary heart disease, diet, alcohol and substance abuse; future directions will include the education of child and adult populations on risk-factor reduction, stress management, diet, exercise, and a lifestyle for wellness.

5. *Stress research.* Although stress might be considered a special area of health psychology, it has developed its own body of literature that examines the relationship of environmental events and the emotional and physical arousal as mediated by the individual's perception and coping skills; beliefs, values, purpose in life, and social relationships are seen as affecting one's level of stress and anxiety, health and well-being (Goldberger & Breznitz, 1982; Kutash, Schlesinger & Associates, 1980; Witmer, Rich, Barcikowski, & Mague, 1983); by altering one's beliefs, diet, exercise, relationships, and lifestyle stress can be reduced; mental, emotional, and physical coping skills can be learned in order to reduce the stress arousal or prevent it from occurring; methods developed include biofeedback, mental imagery, techniques for self-hypnotism, progressive relaxation, meditation, and cognitive restructuring.

The forces influencing personal growth in the 1980s are by no means limited to those described. Although factors mentioned will be impacting our beliefs and lifestyle, other separate or related forces will affect the direction as well as the rate of change. For example, the current religious reawakening among persons of all ages will complement, if not merge with, some of these changes. While some ideas of the religious and the secular forces appear on the surface to be contradictory, they are in essence promoting many of the same human outcomes. The implications of these forces for education and growth are exciting for developing the total person.

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Chapter 2

WELLNESS AS A LIFESTYLE: AN EMERGING FRAMEWORK FOR HOLISTIC EDUCATION

The concept of health and wellness as encompassing mind-body unity reaches back thousands of years to middle eastern religions, the ancient Greeks, and Far Eastern philosophies. Greek medical tradition like the Jewish healing tradition exemplified in Christ, treated the whole person. Mind and body were not separated but seen as interrelated and interdependent. Ancient Far Eastern manuals explain the science of living and techniques for extending the life span by practical steps for achieving physical, mental, and spiritual health (Rama, 1980).

Gradually with the industrialization and technology of western civilization mind and body came to be seen as separate to the extent that one was treated as if the other did not exist. Even in most of modern Christianity the separation of religion and health exists. This separation in Western culture reached its peak by the middle of the 20th century. During the 1950s researchers and clinicians in psychosomatic medicine began to show that mental factors could cause bodily illnesses or worsen disease conditions. Research in psychosomatic medicine has continued. However, in the last fifteen years, the interrelationships between mind and body have been demonstrated in stress and biofeedback research, in behavioral medicine research, in the development of a new discipline of health psychology, and in holistic medicine approaches. All of these developments are harbingers of the holistic health philosophy and movement.

WELLNESS AS A WAY OF LIFE

Health and Wellness

Health is an Anglo-Saxon term that shares a root meaning with the words hale, hearty, holy, heal, and whole. These terms describe a soundness of body, free from disease or infirmity, in which inner harmony, balance, and wholeness exist. Shalom, the Hebrew greeting and farewell, means peace and completeness. In 1947 the World Health Organization defined health as "physical, mental, and social well-being, not merely the absence of disease or infirmity" (World Health Organization, 1958).

Ryan and Travis (1981) noted that "Diseases and symptoms are not really the problem. They are actually the body-mind's attempt to solve a problem—a message from the subconscious to the conscious" (p. 2). Today holistic health is an approach to the well-being of people that includes the prevention of illness. Pelletier (1979) views holistic health care broadly as the creation of a life-style conducive to health maintenance and personal fulfillment. The focus is on the total person who has physical, mental, social, emotional, and spiritual dimensions. Each of these dimensions are seen as interrelated and interdependent. Health, then, is the harmonious functioning of the mind-body systems for effective living which is relatively free of disease and inner conflict.

Certain writers in the field argue that even the focus of holistic health is still too much on disease or its prevention. Consequently, the term *wellness* is being used increasingly to describe a "total person" approach for improving the quality of life in proactive and positive ways. In this approach lifestyles are looked at in view of creating high level wellness. Ardell (1979) in his book on *High Level Wellness* begins his Introduction as follows:

> High level wellness is an alternative to doctors, drugs, and disease. It is a lifestyle approach to realizing your best potentials for physical health, emotional serenity and zest for living,and mental peace through clarity of purpose. By pursuing wellness, you will dramatically reduce your chances of becoming ill while vastly increasing your prospects for total well-being. (p. i)

To be really healthy is to feel great, to enjoy life, not just postponing death and disease. High levels of wellness include a genuine zest for being alive. Its goals are to increase resistance to disease, improve the quality of living and perhaps increase longevity.

Well-being and the Quality of Life

Perhaps within the next decade we will be giving as much importance to a Quality of Life Index (QLI) as we currently give to our Gross National Product (GNP) as an indicator of the state of our lives. However, this will require a change in our mindset from viewing human beings as economic consumers of goods and services to creators of self-reliance, health, and happiness. Toffler (1980) in predicting a trend toward a "prosumer" ethic in the "Third Wave" of civilization, says, "Instead of ranking people by what they own, as the market ethic does, the prosumer ethic places a high value on what they do" (p. 387). A prosumer ethic calls for self-reliance, more influence in production and marketing, and a better balance between "headwork" and "handwork" in one's lifestyle. Witness in the revival of arts and crafts how handwork has become respectable again.

The American Institute for Research (Palo Alto, CA) made a decision in 1971 to direct a major research effort toward improving the quality of life of Americans. Flanagan (1978) gave a progress report on the assessment of three age groups on the importance and assessment of needs met for defining quality of life. From 6500 critical incidents in the initial research, 15 quality of life components were formulated (pp. 130-140):

Physical and Material Well-Being

1. Material well-being and financial security
2. Health and personal safety

Relations with Other People

3. Relations with spouse (girlfriend or boyfriend)
4. Having and raising children
5. Relations with parents, siblings, or other relatives
6. Relations with friends

Social, Community, and Civil Activities

7. Activities related to helping or encouraging other people
8. Activities relating to local and national governments

Personal Development and Fulfillment

9. Intellectual development
10. Personal understanding and planning
11. Occupational role (job)
12. Creativity and personal expression

Recreation

13. Socializing
14. Passive and observational recreational activities
15. Active and participatory recreational activities

Although the research is still exploratory in nature, interesting points to note are the largest and smallest correlations of the 15 areas with the overall quality of life. *All* of these factors are related to the quality of life; however, some contribute more than others. Those factors most related and those least related to quality of life are as follows:

Largest correlations

Material comforts
Health and safety
Work
Active recreation
Intellectual development (learning)
Creative expression

Smallest correlations

Relatives
Having and raising children
Participation in local and national government

Another research effort to assess well-being in America was conducted by Angus Campbell and the staff at the Institute for Social Research, the University of Michigan. In his book, *The Sense of Well-Being in America* (1981), he reported findings on those aspects of life that Americans have declared to be crucial to their happiness, satisfaction, or relief from stress. Twelve domains of life which concern almost everyone were considered: marriage; family life; friendships; standard of living; work; neighborhood; city, town, or residence; nation (social identification as citizens); housing; education; health; and self (control and worth). In examining the relationships between each of these 12 domains of life and satisfaction with life, they found that the three domains which contributed the most were satisfaction with self which had the strongest relationship; satisfaction with standard of living which was second; and satisfaction with family life which was a close third. Marriage, friends, and work were the other three domains that had the greatest influence in accounting for level of satisfaction people felt with their life in general.

While economic satisfaction clearly contributes to life satisfaction, it is not the preeminent factor. Satisfaction with life is strongly affected by domains which have no relationship to income levels. Those who had a positive self-evaluation, that is, a strong sense of personal control and a high level of satisfaction with self, were a group of people (about 15% of the total) with extraordinarily positive feelings of well-being. This satisfaction with self seemed to depend rather little on objective circumstances of life such as education, income, or place of residence. This concurs with a wellness study conducted by the California Department of Mental Health (1979) with 1006 persons 18 years of age and older. Having high self-esteem and a high degree of control over one's life were positively related to mental and physical well-being.

Health and High Level Wellness Strategies

The primary impediment to increasing individual wellness and improving the health of the nation is an unawareness of the psychosocial and environmental factors that contribute to illness and health, and even when knowledgeable an unwillingness to modify individual behavior and habits of living. The U.S. Public Health Service in 1979 reported that at least 53% of the deaths in the U.S. are caused by *lifestyle,* not body defects. Self-destructive behavior, more so on the part of males, contributes to premature deaths, e.g., smoking and excessive use of alcohol.

Seven strategies derived from a survey of the literature are presented here as reflecting an holistic approach to health and wellness:

1. Self responsibility
2. Appraisal of health status
3. Lifestyle change
4. Physical fitness
5. Nutrition and weight control
6. Stress management
7. Environmental sensitivity

Each of these seven strategies will be described briefly. The reader is challenged to be creative in searching for ways in which they can become a part of a lifestyle and the learning process. John H. Knowles, former president of the Rockefeller Foundation, stated that "a 'right' to health should be replaced by that of a moral obligation to preserve one's own health" (Knowles, 1977, p. 1103). If this point of view is taken seriously, it becomes a consciousness raising issue, one that includes a moral obligation to self and others regarding individual responsibility for health and wellness.

Self Responsibility. Within the last decade a phenomenal increase has occurred in knowledge for improving health and wellness. Through my private practice and the many stress management workshops conducted, I learned very early that the major problem was getting people to take responsibility for change. The task has been to challenge persons to change their own irrational beliefs and faulty thinking styles, learn to practice methods of relaxation, work for physical fitness, alter eating habits, give up self-destructive behavior, and examine their values for a more healthy lifestyle. Knowledge alone does not necessarily lead to positive change. Only when individuals decide to take charge of their life and health, is the greatest obstacle overcome. If health care costs are to be reduced and at the same time optimal health is sought, then imperatively individuals must take more responsibility for their own health care and wellness.

The most essential feature of an holistic approach to healing is an individual's belief system:

> Once an individual adopts the concept that he is an active and responsible participant in the process of self-healing, he is no longer the passive victim of a disease or the passive recipient of a cure. (Pelletier, 1977, p. 33)

Inherent in the holistic concept of health is the principle that positive attitudes and actions are maintained even in the midst of severe or terminal disorders. For health and wellness, "Ultimately the possibility of holistic health care is dependent upon each individual being willing to undertake the eternal quest of inner harmony" (Pelletier, 1979, p. 20). Any holistic plan which promotes healthy lifestyles has certain basic premises regarding individual responsibility, for example

> 1. all people can strive to improve their health, relative to their own individual capacities and restrictions;
>
> 2. achieving physical and mental well-being is a learning process for people....
>
> 3. involving and teaching people about self-help and self-control practices in disease prevention and health promotion is possible only if the public and private sectors are willing to make major intermediate and long-range investments in the restructuring of economic and social incentives that will encourage change in the behavior of both consumers and providers. (Ng, Davis, & Manderscheid, 1978)

Appraisal of Health Status. For many individuals a reliable health status appraisal can provide strong motivation to change self-destructive habits. Unless and until assessment of one's health status occurs, no intentional intervention and nurturance plan for health and wellness can occur. Some individuals use nature's negative feedback system. They modify their lifestyle and personal behavior when they feel ill or are in pain. Until recently we have been unaware of how lifestyle, nutrition, exercise, chemicals, and work conditions affect our health conditions over an extended period of time. Research has demonstrated how smoking and high-fat diets, for example, can contribute to cardiovascular diseases.

Appraisal is necessary on a daily basis to assess our moods and our mental and physical well-being in order that we can continuously modify our daily activities to nurture a sense of well-being. Just as important as is this daily awareness and nurturance of our health is a periodic health examination. Traditionally this has been a physical examination. Regular medical checkups and treatment for any disease or abnormal condition continue to be important components of health care. However, the emphasis on prevention has resulted in health psychology and behavioral medicine linking up with medicine to develop an holistic approach to determining whether one is low-risk or high-risk for disease and illness in future years.

An example of this approach is the development of The Health Hazard Appraisal in an attempt to assess current medical, psychological, sociological, and behavioral characteristics that may predispose an individual toward a premature psychosomatic disorder or death (Pelletier, 1979). Besides the usual medical information, the appraisal includes health habits, use of alcohol, safety precautions such as wearing a seat belt, and whether or not one smokes. The computer printout contains a series of recommendations for reducing health hazards and improving life expectancy. Regardless of how the assessment is made, knowledge of one's current behavior and conditions and their implications for health or illness is a necessary prerequisite for planning a healthy lifestyle.

Lifestyle Change. Living more in harmony with the environment is the goal of making lifestyle changes for optimal health. Lifestyle can include all that one is and does in approaching life. But here we will use it to refer primarily to the integration of one's values, beliefs, relationships, work, recreation, nutrition, exercise, and personal health and safety habits that makes up a pattern of living and an approach to life. Researchers have found that *psychosocial variables are better predictors of longevity than genetic and medical variables.* The single most accurate prediction of longevity is lifestyle (Pelletier, 1981). Important research findings in relating lifestyle to longevity are (1) work satisfaction, (2) happiness, (3) physical functioning (maintaining health), (4) abstinence from tobacco, (5) abstinence from alcohol or moderate use, (6) being married, (7) positive religious (spiritual) attitudes, (8) being physically and mentally active, (9) being creative, and (10) generally enjoying living (Pelletier, 1981).

Lifestyle factors as described above are generally within the control of the individual. Choices are made regarding beliefs, work, physical and mental activities, nutrition, and relationships. In lifestyle planning and management, goals can be set and plans made to live a life that nurtures optimal health and longevity. Changing our behavior as well as changing our beliefs can greatly increase our chances of minimizing the stresses of life.

Physical Fitness. Regular exercise is of importance in the prevention of illness and in the enhancement of health. It has both physiological and psychological benefits. Advantages that have been associated with regular exercise include: a greater ability to concentrate, a reduced risk of heart attack, more energy, reduced anxiety and depression, better sleep, better control of body weight, and an overall improvement in self-image.

A person is considered physically fit if he/she is capable of performing in three ways: cardiorespiratory endurance, flexibility in muscular movement, and strength and endurance in the use of the muscles. Cardio-respiratory endurance is the capacity of the heart and the lungs to sustain moderately strenuous large muscle activity for a long period of time, 20 to 30 minutes. Examples are walking, biking, or swimming. Flexibility is the ability to move a body part from one extreme position to another, e.g., stretching to touch the toes. Muscular function includes strength, endurance, and power, the quickness with which one can perform a physical activity. All three of these physical fitness components are important for optimal health with cardiorespiratory fitness being the most important for overall health and reducing stress.

Nutrition and Weight Control. Nutrition is consistently cited in the literature as a major determinant of health. Although the actual relationship between nutrition and health is still controversial, the relationship between stress and eating habits is well known. People respond to stress in different ways with their eating habits. Some snack on junk foods or become addicted to specific food substances. Others increase or decrease the amount of food consumed. The net effect of overeating is weight gain, in undereating is weight loss. In both cases a proper diet is usually lacking, thus creating additional stress upon the body. If, over time, adequate amounts of nutrients are not consumed, one's resources become depleted and the person is more susceptible to disease. Smoking and alcohol abuse influence eating habits, thus affect those nutrients the body receives.

If one is overweight, chances of developing some chronic disorders are increased. Obesity is associated with high blood pressure, increased levels of blood fats, and diabetes. All of these conditions are associated with increased risk of cardiovascular disease.

Very early in life we learn to use food as a pain reliever, both physical and emotional. As adults we reward ourselves emotionally with food after a hard day of work. Or in the evening when tired, bored, or anxious, we snack to alleviate the gnawing discomfort we feel inside. Seeking emotional comfort is one of the chief reasons for compulsive eating and poor nutrition.

In recent years we have seen a dramatic increase of eating disorders involving undereating (anorexia nervosa) and binge eating (bulimia), especially among young people. The cultural message that "thinness is better" is very powerful. Underlying this behavior is the association of self-worth with thinness and the severe distortion of one's own body image.

An erroneous assumption is that one diet is suitable for all persons. Each of us has our own biochemical individuality and needs. Eating for high level wellness must include such matters as individual needs and lifestyle, the right amount and balance of intake of these nutrients: proteins, fats, carbohydrates, vitamins, minerals, and water. Nutritional factors are important for maintaining health. Besides the research and clinical data forthcoming we need to pay closer attention to messages our own bodies give us about our eating behavior.

Stress Management. Since the stress of living cannot be avoided or eliminated, we have the choice of managing it for our own well-being. Stress management methods provide us alternatives to the use of drugs and other substances to lessen the pain of living. All the forms of managing stress that are presented in the many publications and workshops over the last several years are natural to the human body and mind. That is, they are learned attitudes and behaviors that enhance our wellness rather than the introduction of some outside agent into the body. Some of these methods teach us ways to relax and gain control over tension and anxiety. Other techniques teach how to change stressful attitudes, beliefs, and actions. There are also procedures that help us prevent or release the emotional and physical effects of stress.

Learning to cope more effectively can be a challenge. Becoming more effective, by coping through problem-solving and controlling one's own emotional response to stressful events, enhances a sense of personal competence. A belief that one can cope regardless of what happens prevents much distress from ever occurring. The human being's capacity to master, cope with, and adapt to life's circumstances is far superior to any other living organism on earth. Persons who survive and grow are those who seek the challenge of good stress and are capable of managing distress.

Basically three strategies exist for preventing and managing stress. As a first strategy we could alter the environment so as to prevent the occurrence of events that are likely to produce stress. For example, we might change jobs or change our residence to a quieter neighborhood. We might simplify our lifestyle and slow down the pace of living. Social situations causing stress might simply be avoided.

The second strategy to use in the battle against stress is to lessen our emotional and physiological arousal to stress. One method to accomplish this is use medication that tranquilizes or lowers the capacity of the individual to be aroused. While this approach may bring some immediate relief, it does nothing to teach us natural ways to manage the arousal. Fortunately the human mind and body have great potential for intervening in the arousal of stress. Such methods as physical exercise, recreation, meditation, self-hypnosis or autosuggestion, and progressive muscle relaxation are effective in dissipating the stress without adverse side effects.

The third manner in which we can intervene in the stress response, even prevent it from occurring, is through altering our beliefs, assumptions, irrational ways of thinking, and negative thinking. Although changing our attitudes is the most difficult strategy to implement, it is a most effective means for altering the arousal. How we perceive an event, condition, or expectation determines how the brain and body respond. One person's threat can be another's challenge. Since our basic values determine how we think and act, they must be explored for the part they may play in generating stress. Underlying our beliefs and thoughts is a fundamental factor for mastering and coping with life events—our self-esteem. When we have healthy self-esteem which says we are worthy and competent, we believe that we have the resources to cope with whatever may happen.

Environmental Sensitivity. While we have learned to control much of the stress of natural events such as temperature changes, floods, and fires, we have at the same time polluted our air, land, streams, and manufactured goods with chemicals that are harmful. Industrial technology is responsible for creating many of the problems that have adversely intruded our living space—the chemicals in the air we breathe, the poisons in the food we eat and the water we drink. Noise, accidents, crowded living conditions, blighted neighborhoods, the lack of plants and sunshine all detract from living a healthy life style. Add to this our living arrangements which isolate people from one another, breed crime, and result in social disruption. Unemployment and poverty are economic and social conditions that bring about tremendous stress on individuals and families. All of these environmental conditions are examples of stressors in our physical space and social life that affect our well-being.

Impacting the environment in ways that will significantly reduce the stress created by such conditions will take a cooperative approach of many parties. Cooperation of local, state, and national governments, private business and industry as well as civic, education, and religious groups constitutes great potential for getting control of the environment. If this task seems overwhelming, we can shift our concentration to our own private space.

Each of us can become an "eco-space" engineer by deliberately arranging our personal environment to enhance the positive and minimize the negative elements in our lives (Ardell, 1979). What noises can be eliminated? What hassles and distractions can be avoided? Walking to work, for example, would eliminate the hassle of traffic. While avoiding unpleasantries, we can take the initiative in shaping our space by making our personal environment work for our well-being. If we have a room or an office, we can arrange or decorate it in a way that is uplifting. Wearing a seat belt significantly reduces the chances of death or serious injury from a car accident. We can seek beautiful scenes in nature on our travels around the community, such as a large oak tree in full autumn color. Perhaps a more comfortable chair where we work will make a difference in our physical conditions at the end of the day. Environmental sensitivity requires a commitment to two basic strategies for people who want to reduce illness and improve the quality of life. One is a personal approach to managing one's own space on a daily basis; the other requires behavioral, social, and political action to bring about environmental change.

COPING WITH THE STRESSES OF LIFE

Coping and Mastery

Adaptability is a most distinctive characteristic of human life. Although animals and plants have the capability for changing to meet the demands of the environment, the range and rate of change are quite narrow and moderate compared to human possibilities. As human beings we have the ability not only to accommodate the environment, but also to alter the environment itself. Coping implies more than adjusting or accommodating to the environment. It means actively altering demands of the environment through direct action or altering one's emotional response to demands of the environment. Lazarus and Folkman (1984) have defined coping as *"constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person"* (p. 141).

In the transaction between the person and the environment, continuous evaluation is made of a need, demand, condition, or situation. Cognitive appraisal is made as to the meaning or significance of the encounter to one's well-being. The event is evaluated with respect to what is required or expected (primary appraisal), and then what resources or options are available (secondary appraisal). In primary appraisal the individual evaluates whether the encounter with the environment is (1) irrelevant, (2) benign-positive, or (3) stressful (Lazarus & Folkman, 1984). The three major types of stress appraisals are

> *harm* or *loss*—damage that has already occurred;
>
> *threat*—harm or loss that has not yet occurred; but is anticipated; and
>
> *challenge*—an anticipated opportunity for mastery or gain.

Secondary appraisal makes an evaluation of what resources and options are available to deal with the event. A judgment is made on what might and can be done. The degree to which a person experiences psychological stress, then, is determined by both the evaluation of what is at stake and the evaluation of resources and options for coping with the possible harm, threat, or challenge. Secondary appraisals of coping options and primary appraisals of what is at stake interact with one another in shaping the degree of stress and the outcomes. Coping efforts change as new appraisals or reappraisals are made because of new information from the environment or person. For example, if a situation was initially seen as a threat in which one was in doubt about coping resources, a change in the perception to that of a challenge which one can master brings about different physiological and emotional responses.

For our purposes coping will be used to mean efforts made to master, tolerate, or reduce demands, both internal and external, that are impinging upon us. Learning to cope enables us to master or contend with events in our environment with success and results in minimal wear and tear on the mind-body systems. These coping efforts have two main functions (Folkman & Lazarus, 1980):

1. the management or alteration of the event by taking direct action, known as *problem-focused coping;* and
2. the regulation of stressful emotions, known as *emotion-focused coping.*

Many if not most events involve our doing some problem-solving by taking direct action as well as attending to our own emotional response and regulating it. Emotion-focused coping is directed toward managing feelings of anxiety, fear, and dread, and toward restoration of self-esteem and interpersonal relationships. In order to understand the coping process and plan a strategy for intervention, we must focus our conscious efforts on what we actually think, feel, and do in a particular episode or encounter. Problem-focused coping and emotion-focused coping thus constitute two major strategies for coping with life events.

A third strategy that is commonly used to prevent or manage stress is *avoidance.* We may consciously choose to avoid a source of stress, e.g., the morning or evening news, or we may subconsciously *deny* the full reality of a stressor. Lazarus (Lazarus & Golden, 1981) in his research had discovered evidence for the positive benefits of denial which is a subconscious effort to blunt the harmful effects of a stressor. By denying the worst possible consequences of an event the mind and body are less aroused, thus less taxed and more in balance. This writer's lifestyle includes many examples of denying the full reality of how much time and effort certain projects may take, such as the years of work required for writing this book. Consequently, events are seen more as challenges that will take a reasonable amount of time to complete when in reality they frequently require twice as much effort. Motivation and positive persistence are in part sustained by the denial.

Outcomes of good coping have been viewed in at least three different ways (Lazarus & Folkman, 1984)—morale, social functioning, and somatic health. First we can assess the general *morale, happiness, life-satisfaction,* or *subjective well-being* of the person to derive some notions about effective coping. "Morale is concerned with how people feel about themselves and their conditions of life" (p. 194). Assessment of morale tends to focus on general negative and positive emotions.

Secondly, *social functioning,* which Renne (1974) called social health, is defined as the effectiveness with which a person fulfills his or her various roles and has satisfactory interpersonal relationships. For example, the social skills a person has in fulfilling the role of parent, spouse/companion, job holder, or community member affects how a person appraises and copes with the events of day-to-day living. "The effectiveness with which these day-to-day events are managed is a major determinant of the overall quality of the person's social functioning" (Lazarus & Folkman, 1984, p. 185).

Finally, *somatic health* has been used as a measure of effective coping. Anecdotal information and empirical research provide strong evidence that stress, emotion, and coping are causally tied to illness. Susceptibility to disease and increased illnesses can result from stressful experiences. How people cope with these stresses is related to long-term health outcomes. To sum up coping, it is the behavior that is part of an overall plan of action the individual has to overcome or manage stressors and the stress responses (Antonovsky, 1979).

Personal Characteristics for Coping

Current research literature provides evidence that certain personal and social characteristics make us more *stress resistant.* Likewise, we are more *stress prone* in the absence of these characteristics, being more vulnerable to diseases and dysfunctions. What appears to account for a major portion of our ability to cope with stress are aspects of the self-concept. When aspects of positive self-esteem are present, we are likely to appraise events differently in assessing how they will impinge upon us. But more significantly the positive self-esteem enables us to make a different appraisal of our resources and options for coping with the event. The stress resistant person is less likely to perceive an event as harmful or threatening (usually to one's ego or self-esteem). The situation or condition is more likely to be seen as a problem to be solved, a situation to be handled, or perhaps a challenge to be met. Events seem meaningful and mostly predictable. Belief in one's abilities and skills makes the event or condition seem manageable. With these characteristics mediating the transaction between the person and the situation less physiological and emotional arousal occurs of an adverse nature; thus less strain, wear, and tear occur on the mind-body systems.

Global Factors. Certain global and general characteristics appear to account for a large part of our ability to cope with stress. These factors seem to provide stress resistance across a large range of stressors. Bandura (1982), a social psychologist, calls this factor *self-efficacy*. Beliefs we have about our own competency influence thought patterns, actions, and emotional arousal. This perceived self-efficacy operates as a mental, mediating mechanism in which a sense of control reduces the anxiety arousal, thereby enhancing coping ability. Self-perceptions of efficacy basically mean that the person sees himself/herself as being able to produce a desired outcome. In any given activity successful functioning requires self-beliefs and skills that insure optimal use of capabilities. This self-efficacy is further strengthened when a social support system is present. Such collective efficacy increases the sense of controllability, thus enhancing the resistance to stress.

In studying several hundred telephone company executives, Kobasa (1979) found the psychological *hardiness* could decrease chances of becoming ill by as much as 50%. Those who were most stress-resistant had a specific set of attitudes toward life—an openness to change, a feeling of involvement in what they were doing, and a sense of control over their lives. The executives who were most stress-resistant scored high on

challenge—viewing change as a challenge rather than a threat;

commitment—the opposite of alienation; involved in whatever they were doing; and *control*—the opposite of powerlessness; more in control of events.

These three factors and others were identified by Witmer, Rich, Barcikowski, and Mague (1983) as ones that may mediate the stress response. In a study of a general population of 363 adults ages 18 to 63 with an average age of 35, the researchers found that one factor accounted for most of the good coping—*self-esteem.* Items in this factor suggest two components—a sense of worth and a sense of self-efficacy (control over events). Good copers were defined as those who had the lowest level of anxiety and fewest physical symptoms. Other factors of significance for good copers but of lesser importance than self-esteem were

rational beliefs—realistic notions about the way things are, ought to be, or must be; the opposite of irrational beliefs;

internal control—having a sense that the pace of life is manageable, and of having control over feelings; the opposite of external control;

social support system—having person's in one's life who can provide emotional support and companionship; and

job satisfaction and meaning—gaining satisfactions from one's job and finding it important as a source of meaning in life.

Self-esteem was significantly related to physical and mental health in a survey conducted by the California Department of Mental Health (1979). Interviews were conducted with a sample of 1006 persons 18 years of age and older. Those with high self-esteem reported having better mental and physical health than those with low self-esteem. Low self-esteem also went along with more self-reported physical illness and with disturbances such as insomnia, anxiousness, and depression. Low self-esteem was also related to higher frequencies of marital problems, financial problems, emotional problems about illness, and problems with self. Another finding related to these studies was the persons who felt they had a high degree of control over their lives were more likely to feel good about themselves mentally and physically, and report fewer ailments.

In a study of recent patterns and trends in the sense of well-being in America, Campbell (1981) reported that satisfaction with self and a sense of personal control were the best predictors of psychological well-being. Being satisfied with oneself as a person was virtually independent of social and economic circumstances in which the person was living. Education, economic level, age, and race made little difference. As to sense of control, having a strong sense of controlling one's life was a more dependable predictor of positive feelings of well-being than any of the objective conditions of life considered, e.g., age, sex, education, income, religion, or marital status. Underlying this sense of control was a highly positive outlook on life.

How can we summarize what these global personal characteristics are? What is it that mediates the person-environment transaction to increase stress resistance and enhance health and coping? Antonovsky (1979) has reviewed the health, stress, and socio-medical research and concluded that a *sense of coherence* is the global orientation which gives one a feeling of confidence that one's internal and external environments are predictable and that things will work out as well as can reasonably be expected. With *a sense of coherence* one's environment is perceived as predictable and comprehensible. The person who sees life as meaningful and manageable is more stress resistant. The stronger the *sense of coherence* the more adequate one is to cope with the stressors in life.

Specific Characteristics. The global factors noted previously are made up of more specific dimensions. These dimensions listed next come from the research mentioned above and other studies conducted in the last decade. They are characteristics associated with coping and well-being (Belloc & Breslow, 1972; Gentry, 1984; Kutash, Schlesinger & Associates, 1980; Lazarus & Folkman, 1984; Pelletier, 1979, 1981). More than two-thirds of these dimensions were included in an exploratory study by Witmer, Rich, Barcikowski, and Mague (1983). Some of these characteristics appear to contribute to longevity as well as quality of life.

Self-efficacy (power or capacity to achieve a desired outcome)

1. Control of events—have a sense of control over things that happen to them.

2. Optimism—are optimistic about things in general and the future most of the time.

3. Satisfactory pace of life—feeling challenged but not overloaded or always rushed.

4. Control of emotions—have a feeling of control over moods and that outside events or persons do not have to determine those moods.

Self-worth (feeling of being of worth and importance)

5. Rightness and stability of values—confident that one's guiding values are right and will last.

6. Meaning and purpose in life—life makes sense, has meaning and direction.

7. Genuineness—genuineness and realness in relationships with people; being oneself.

8. Openness—disclosing oneself and letting others see the "real" person.

Rational beliefs (having logical beliefs about the way things are realistically)

9. The past does not prevent one from changing and coping—past experiences do not primarily determine what one can be or do in the future.

10. Self-acceptance—recognizing that putting oneself down for mistakes or things going wrong does not correct the problem or situation.

11. Approval by others is not always possible—to be loved, liked, and accepted by others most if not all the time is impossible and is giving much power to others.

12. Being perfect is impossible—being perfectly competent, adequate, and achieving in all that one does is impossible and does not determine one's worth as a human being.

Social support system (having person's in one's life who can provide emotional support and companionship)

13. Having a confidant—having at least one friend who listens, who can be trusted, and who doesn't judge.

14. Having a circle of friends—having friends or relatives who are a resource for support when needed.

15. Liking people—feeling positive toward most of the people with whom one associates.

Job meaningfulness (finding meaning in one's work)

16. Job satisfaction—gaining satisfaction in one's job and finding it important as a source of meaning in life.

17. Satisfactory job relationships—having harmonious working relationships with coworkers and supervisors.

Positive health habits

18. Moderate exercise—moderate exercise at least two or three times a week.

19. Adequate sleep—an average of seven to eight hours a night.

20. Non-smoking—abstaining from any use of tobacco.

21. Abstaining from or moderate use of alcohol—abstention from any use of alcohol or moderation in use (no more than two drinks per sitting)

22. Regular meals—eating regularly including breakfast every day and little snacking.

23. Eating well balanced nutritional foods—eating foods that are well balanced nutritionally for carbohydrates, proteins, fats, vitamins, and minerals.

To conclude, the underlying assumption of holistic health is that "individuals are capable of moving toward an increasingly positive state of health and the fulfillment of personal potential" (Pelletier, 1979, p. 20). "A holistic approach to health care is one which encourages individuals to seek lifestyles which enable them to achieve their highest potential for well-being" (p. 22).

LOOKING AHEAD

Holistic Education

Holistic education it would appear is the overreaching concept that encompasses the total person. Unique to a holistic approach to education is its bringing together many streams of knowledge to facilitate the development of a fully functioning human being—a more effective person. Throughout this book the underlying point of view is that the total person is the harmonious functioning of physical, intellectual, emotional, social, and spiritual dimensions of a person's life. Holistic education does not depart from the premises and practices of humanistic or affective education. Quite the contrary. It builds upon them. With the knowledge and research from many disciplines, it utilizes all knowledge that contributes to one's becoming a more fully functioning person. From this confluence, i.e., flowing together, emerges a broader and deeper stream for enriching human life.

"Holistic" as used here means that the growth and maintenance of human life is an integration of the various life-support systems with built-in balance and control for the well-being of the total person (Pelletier, 1979). These life-support systems are both internal and external. This ecological notion implies that for optimal functioning and development the transactions between the person and the environment need to be harmonious. Although the nature of the human organism is to maintain internal balance, environments antagonistic to the needs of the person can chronically upset that balance if not permanently harm it. Therefore, the transactions within the person and between the person and the outer environment must be considered a part of a holistic approach to learning and growth.

As holistic education theory is developing, the realization is that any approach derived from it must (1) work on all aspects of the person—the physical, intellectual, social, emotional, and spiritual; (2) focus on truth, i.e., self-awareness and honesty; and (3) emphasize individual responsibility for growth and change leading to health and well-being (Schutz, 1982). The holistic educator who adopts these above principles finds a whole range of methods and techniques as potentially valuable.

Getting started on pathways to personal growth can begin with a personal commitment to a more fully functioning lifestyle. Should this be the case, the reader will find principles and practices in each chapter that can be personally applied. Whether you are in a human and social services profession or a lay person seeking to improve the quality of life, the ideas should prove to be relevant. If the intention is to apply them in an educational or therapy setting, the reader will find examples and suggestions for use in the classroom and in counseling. However, methods and instructions will need to be adapted to the age group and type of clientele.

Growth is both incidental and intentional. The reader is challenged to become more intentional in seeking personal growth as well as facilitating such in others. Waiting for events to happen puts us in a reactive position. Being proactive creates opportunities for growth. When implementing a holistic approach in education, the most effective method is modelling a lifestyle of holistic health and well-being that leads in the direction of self-actualization. When teachers and counselors in the educational community model methods for coping with stress, engage in exercise and healthy diets, abstain from habits detrimental to health, and seek growth experiences, students will tend to move in the same direction.

Next to modelling the process of self-actualization is the creation of a school climate in which the characteristics of self-actualization are valued. School policies and practices need to reflect such principles. An attitude and expectancy for healthy growth and development need to pervade the school atmosphere. *Students need to feel psychologically safe and free to grow in an environment structured for holistic learning.*

A third component for implementing a holistic approach that engenders self-realization is the curriculum. The content and the process of learning must include the knowledge, attitudes, values, and skills for living a more fully functioning life. A framework for identifying goals of holistic education is suggested in the next section.

Personal Growth Goals for Education

Up to this point Chapters 1 and 2 have provided evidence for the characteristics of the psychologically healthy person who is able to enjoy a high level of wellness, cope with stress, and enhance the longevity of life. Goals for developing a more effective human being have been derived from humanistic psychology, health psychology, stress research, and behavioral medicine. In presenting the 10 goal areas the writer has drawn upon Hitt's (1973) organization of these characteristics, but with changes and additions to accommodate the research of the last decade. These goals can be viewed as desirable outcomes for the school curriculum. They are likewise important goals for anyone committed to personal growth.

> *Positive Identity.* Identity includes a sense of knowing oneself, of continuity in being the same person with an acceptance of and positive regard for self. Even though this identity changes with growth and experience, direction and a certain stability are grounded in a unified set of values and a personal philosophy that guides and gives meaning to life.
>
> *Authenticity.* The authentic individual is genuine, congruent, and transparent in disclosing self. A certain ring of realness, honesty, and consistency in the inner and outer expression of thoughts, feelings, and actions exists. Motives, actions, and relationships are essentially free of defensiveness and deceptiveness.
>
> *Openness to Experience.* Individuals open to experience and learning to trust their own perceptions and judgments. The openminded individual is capable of examining all sides of a

question or an event. The underlying motive is to seek the truth and the best evidence of reality. Freedom, spontaneity, and expressiveness in seeking insights with a minimum of defensiveness and dogmatic judgment are present.

Independence. An independent individual seeks autonomy and a certain self-sufficiency, both emotionally and behaviorally, in coping with the environment. Although interdependence can be appreciated and seen as a necessity in some aspects of life, the innate desire to be one's own person, do one's own thinking, and be free to make decisions continuously strives for expression.

Responsibility. The responsible person takes ownership of thoughts and feelings and is willing to accept the consequences of actions. The responsible human being recognizes and accepts a causal relationship between his/her actions and subsequent outcomes without shifting the blame or burden elsewhere.

Use of Reason and Intuition in Problem-solving and Decision Making. Logic and intuition are used in identifying, exploring, and solving problem whether they be personal, work, relationship, or life problems. Use is made of an ability to be objective, to concentrate, to be creative, to be problem-centered rather than strongly prejudiced and biased in what the outcome should be. Facts and feelings are important in making decisions. Knowledge from rational and imaginative thinking are valuable in finding answers and in evaluating outcomes.

Coping and Mastery Behavior for Wellness. Persons possessing coping and mastery skills have an underlying optimism that enables them to cope, either behaviorally or emotionally, with whatever may happen or be required. If little or nothing can be done, an inner feeling that one can cope emotionally still exists. Externally the situation will work out through fate, time, or some unexpected events. However, a sense of personal power gives the individual a feeling of being in control of his/her own fate and destiny. Responsibility is taken for one's own health and wellness including such matters as nutrition, exercise, mental and physical relaxation, values and beliefs, behavior, and lifestyle.

Effective Communication. A desire for and an ability to engage in meaningfully and genuine conversation are present. The communication is an authentic dialogue free of games and manipulation in which the individual seeks the real meaning of the message by listening for understanding and responding with empathy. The dialogue is characterized by an openness to understand the other person, a point of view, or an event with minimal defensiveness and judgment.

Concern and Appreciation for Others. Individuals of this nature have a genuine interest in the other person. The psychologically healthy person while highly independent enjoys people and tends to form deep, close personal friendships. Relationships tend to be lasting and happy ones. The attitude is one of a deep feeling or identification with all human-kind regardless of race, creed, class, education, or political beliefs. This concern is action based, revealing a strong capacity for involvement with the welfare of others.

Zest and Mission in Life. Such an individual has the qualities of optimism and joy in daily living. Ideals, hopes, goals and plans give meaning and satisfaction to the person's life. The person can look objectively at yesterday, today, or tomorrow, yet can be in the "here and now" and fully enjoy the moment. A person with zest and purpose in life tends to enjoy life in practically all of its aspects, not just stray moments.

SUMMARY

Chapters 1 and 2 provide a rationale, philosophy, and pool of objectives for curriculum planning in a holistic approach to education that is based on wellness and personal growth. Publications on developing a healthy lifestyle curriculum are beginning to appear. Seffrin and Torabi (1984) in a Phi Delta Kappa publication discuss curriculum implications for education in healthy lifestyles. Klingman (1984) examines the impact school counselors can have in health-related guidance programs. He proposes that health-related school guidance be viewed "as specific educational, scientific, and professional contributions of psychology to the promotion and maintenance of health within the context of primary prevention" (p. 576). The role of the counselor includes that of (1) program selection and introduction, (2) consultation and psycho-education, and (3) program assessment. Topics, issues, and programs would focus on such areas as oral health promotion, smoking prevention, alcohol and drug abuse, obesity, sexual responsibility, coping with stress, nutrition, physical fitness and exercise, coping with crises, and developing a positive self-concept.

The creation of healthy, integrated, fully functioning persons is a worthy goal of education. It will be attainable only if there is a commitment by the larger society to healthy lifestyles. Dedication on the part of educational personnel will hasten such realization. Naisbitt (1982) in forecasting "high touch" in the schools concludes that, "As computers begin to take over some of the basics of education, schools will more and more be called upon to take responsibility for teaching values and motivation, if not religion" (p. 47). In a broad sense, then, education is the development of human potentiality which involves expansion of the range and quality of human experience (Mann, 1972).

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PART II

PERSONALIZING LEARNING

CHAPTER 3

FEELINGS AS VITAL SIGNS

> *Our feelings are our sixth sense, the sense that interprets, arranges, directs and summarizes the other five. Feelings tell us whether what we experience is threatening, painful, regretful, sad or joyous. . . . More than anything else feelings make us human.* (Viscott, 1976, p. 11)

What are feelings? Are they electrical impulses, chemical reactions, or words used to label awareness of positive or negative arousal, pleasure or pain, hope or despair? Or, are they the soul of human life as contrasted to the mind or intellect? Perhaps they are all of these and even more.

Feelings are a fundamental part of human nature. All people have feelings, and everyone experiences the same emotions. Yet, feelings are very personal because no one else can experience another's feelings at any moment in time. They are a common ground for communicating and bonding with others. Feelings also underlie conflict and alienation. When individuals are aware of these feelings within themselves and in others, they can respond appropriately, having regard for the other person's feelings. If persons are unaware of their own feelings or those of others, they are not able to respond appropriately. Awareness is that which connects individuals with self and to others.

The brain is continuously reporting and interpreting how the environment is likely to affect general well-being, health, and happiness. The verbal and sensory awareness of physiological arousal is an *emotion,* frequently called a feeling—anxiety, anger, guilt, sadness, grief, joy, excitement, or love. The arousal that is predominant over any given period of time is referred to as a *mood* or *affect.*

Because feelings seem largely to affect a sense of well-being and mental health, examining emotions associated with living and learning can be beneficial. As mentioned before, devaluing and excluding feelings from teaching has demotivated the learner, contributed to learning problems, and depersonalized education of the total person.

FEELINGS AND THEIR PURPOSE

Feelings have several purposes—they are internal indicators, external signals, and motivational directives. Their function as internal indicators gives a reading of well-being and the effect of events upon the mind and body. Assuming that the organism innately acts in ways to protect and enhance its existence, feelings serve as an early-warning system of what is being harmful to that existence, thus serving a protective and defending function. However, life is more than protecting and defending the body and the ego. The other aspect of feelings functioning as indicators goes beyond protecting that which is and strives to create that which the organism can become. In this respect, pleasurable feelings indicate when the self is being enhanced and extended in ways that nurture worth and competency as a person.

Emotions function as external signals by communicating intentions to others. This second function of emotions is important because it provides some indication as to whether other persons in the environment are likely to enhance existence or be a threat to well-being. Fortunately, life and death decisions are seldom necessary regarding another person's intentions. However, decisions are made daily on how to approach, avoid, or modify contact with others on the basis of feelings they communicate at the moment. Moment by moment interaction with people at work, at play, in the home, and in the community is affected by the emotional state being expressed. When emotions are masked or blocked by the individual, the behavior can be misleading and confusing to the observer. A person also may intentionally signal a certain emotion to manipulate or control others. Anger, fear, and guilt are examples of emotions that are frequently used to control others.

Feelings serve a third purpose as motivational directives because they provide a source of energy and thus, are the well-spring for motivation. In performing this third function, emotions move, stir, or excite the individual to action. All have experienced the energy and power that anger or excitement gives. The electrical, chemical, muscular, and mental arousal creates energy for protecting and enhancing one's physical and psychological being. This flow of energy is released in different patterns. These differences in patterns and qualities enable recognition of different feelings which are labeled with words like anger, hostility, excitement, love, grief, and fear in order to talk about them. Awareness of what feelings are also enables control over the feelings.

Regardless of the functions of emotions, effects of any emotion may be constructive, destructive, or both. Results will depend upon intensity and duration of emotion, manner in which it is expressed, and individual awareness of effects feelings have on self and others. Emotions, then, are the raw material that constitutes the energy that underlies beliefs, attitudes, and values.

Gaylin (1979) in his book called *Feelings, Our Vital Signs,* presented an excellent nontechnical synthesis for understanding of feelings and their biological and psychological functions. He wrote, "Feelings are the fine instruments which shape decision making . . . signals directing us toward goodness, safety, pleasure, and group survival" (p. 3). As indicators, signals, and directives, feelings arouse individuals for survival; warn of malfunction; communicate intent to others; and move individuals toward pleasure, joy, and goodness.

Feelings are the means and the ends guiding human behavior. They are their own rewards (Gaylin, 1979). As a means to an end they function as a type of internal compass which indicates a direction for behavior. For example, fear alerts us to that which may be harmful. Feelings guide individuals toward goal-oriented behavior to protect or enhance well-being and actualization. Excitement and joy motivate the individual toward anticipated outcomes. Feelings are also ends because the feeling itself can be pleasant regardless of its source or outcome. However, social, moral, and spiritual values moderate how individuals act upon their feelings. A tendency does exist to continue doing that which brings physical pleasure. Experiences are sought which generate feelings of joy, excitement, and love, all pleasurable emotions which enhance a sense of self.

UNDERSTANDING FEELINGS

In this section emotions, feelings, and affect will be defined in terms of their relationship to growth and well-being. Sources of feelings and fundamental emotions experienced by humans will be discussed. Hopefully, the three categories for types of emotions will be useful in understanding the signals for survival, for caution, and for nurturing and enhancing the self.

Emotions, Feelings, and Affect

The old French and Latin root words for emotion mean to excite, to move out, to stir up. Often such root words provide a good anchoring point for enlarging upon a meaning. Certainly emotions can excite, move to action, stir up, or even mix up.

The field of psychology, generally speaking, has focused on three terms—emotion, feeling, and affect (Gaylin, 1979). Gaylin, in his attempt to work through the confusion in the minds of the public and the ''experts'' regarding nomenclature and meanings, concluded with the following summaries which are very useful for the purpose of this book:

> *Emotion*—''is the general term which encompasses the feeling tone, the biophysiological state, and even the chemical changes . . . [that] underlie the sensations we experience'' (p. 1).

> *Feeling*—"is our subjective awareness of our own emotional state. It is that which we experience; that which we know about our current emotional condition" (p. 1).
>
> *Affect*—"is used to describe the dominant emotional tone of an individual, and is particularly used in relationship to our recognition of the feeling of others" (p. 1); used to characterize a feeling state of particular intensity.

Different dimensions of human emotions are indicated in the above definition. Izard (1977), in his scholarly and thoughtful look at the place of emotions in psychology, described three levels of an emotional response:

1. *Neurophysiological*—patterns of electrochemical activity throughout both nervous systems, both the voluntary and autonomic, arouse, amplify, or sustain the emotional response. Electrochemical activity in the autonomic nervous system causes changes such as adrenalin being released into the blood stream by the adrenal gland.

2. *Neuromuscular*—neuromuscular arousal or motor-expressive behavior is manifested primarily in facial patterning and secondarily in bodily response, for example, postural-gestural, visceral-glandular, and sometimes vocal. Researchers such as Ekman (1975) have confirmed a common facial expression for each of six emotions across cultures.

3. *Conscious and Intuitive*—mental or intuitive awareness of the arousal is essentially a motivating experience and/or an experience which has immediate meaning and significance for the person. Mentally sensing and identifying an emotion are separate events from thoughts and images that elicit an emotional arousal.

A complete definition of emotion must take into account these neural, chemical, behavioral, and mental awareness components. Emotions occur as a result of evaluation of and attribution of meaning to internal or external events. This appraisal process creates a physiological arousal which readies individuals to act upon an idea, image, or event. Izard (1977) summarized by writing that

> Emotion affects the level of electrical activity in the brain, the amount of tension in the muscles of the face and body, the visceral-glandular system, circulatory system, and the respiratory system. (p. 18)

Emotions affect the total person, and each of the emotions affects the person somewhat differently. For example, a wide range of feelings is possible in response to such events as having a close call in a car, winning a game, losing a close friend, having a possession stolen or damaged, or viewing an incredibly beautiful sunset. The definition of emotion used herein is an all encompassing one that includes neurochemical and physical arousal both within and beyond awareness. The term "feeling" is used in subsequent discussion to represent the individual's *subjective awareness* of his/her own emotional state.

Sources of Feelings

Internal or External Events. Reference has been made to feelings as being elicited by external and internal events. Senses carry messages from outside events to the brain, both the cortex and subcortex. Information that is appraised as being positive, pleasant, or beneficial to the organism is likely to arouse feelings of interest, excitement, joy, or love; whereas, information appraised to have a negative, unpleasant, or harmful effect upon the organism is likely to arouse anxiety, anger, sadness, or guilt.

Blaming others for "making" us feel a certain way is common practice. The frequent remark, "He made me angry," implies that another person does something, perhaps pushes our "anger" button. While another person may do or say things that delay, disrupt, or block immediate goal attainment or pose a threat to self-esteem, how the other person's behavior is interpreted programs neurochemical responses. This appraisal occurs at the conscious and subconscious levels and results in the organism responding in a way that will protect and enhance its physical and psychological well-being. Individuals are responsible, then, for their own feelings because they *choose* to be angry, anxious, or joyous as a consequence of their inner perceptions and thoughts.

Not what reality *is*, but what it is perceived *to be* affects an internal response. The body responds to what the brain tells it is reality and, thus, makes no discrimination between past or future, real or unreal. If an individual is in despair about something that happened yesterday or worrying about adequacy to cope fully with a situation tomorrow, the body responds; that is, the neurochemical and muscular arousal occurs as if the event were occurring in the present moment.

Individuals also tend to attribute feelings and moods to forces of nature, the weather, time of day, stars and various heavenly bodies, and other everyday situations. The point made here is that human beings have the mistaken notion that emotions are caused and controlled by events and forces outside themselves. As long as this mistaken belief is held, individuals will continue to give power away in the sense that they take little responsibility for their own emotional well-being.

External events have been discussed in terms of how they can affect internal responses, mostly on the basis of interpretation of these events and responses to them. In addition, internal events occur all the time that cause ebb and flow of emotions. Mental activity, independent of events occurring in the outer environment, creates emotions. Problem-solving, creative thinking, contemplation, ruminating, and daydreaming all affect mood and internal states. Scientists also have established cause-effect relationships between such factors as nutrition, drugs, substance abuse, hormonal-chemical imbalances, and mood states such as depression and anxiety.

Two Pathways and Control Centers. The human brain appears to be the most complex creation in the universe and is still the most unexplored and least understood hemisphere on the planet Earth. Discoveries and hypotheses of the last two decades are exciting for understanding and enhancing human behavior. Two major pathways and control centers in the brain appear to be for emotions; one is in the *cortex* or forebrain, and the other is in the *subcortex* or interbrain (Mandler, 1984).

The *subcortex,* sometimes called the *limbic system,* communicates with both the higher and lower brain centers. This center for emotion assures attendance to basic survival activities ostensibly by making some activities pleasurable and others unpleasurable. Feelings such as fear, anger, and love guide behavior toward that which protects or enhances and away from that which threatens. This center tends to respond instinctively, subconsciously, and automatically unless overridden by intellectual thought and emotions that originate in the cortex. The interbrain routinely sends messages to the cortex and can override its activity in times of crises or serious threat.

The *cerebral cortex* has two hemispheres which engage in conscious, self-awareness activities in appraising the information carried by the various senses. This appraisal involves intellectual and language abilities, visual imagery, rational and logical appraisal, as well as global, intuitive judgments (Lazarus & Folkman, 1984). Memory of information, events, and emotions is stored here. Thoughts, images, and self-talk (inner dialogue) in the cortex interpret information from the limbic system as well as from events outside the person. On the basis of this appraisal certain neurochemical and muscular responses occur. *Sensations which result are called emotions and awareness of sensations is called feeling.* An emotion sustained over an extended period of time is termed a *mood.* This brief, nontechnical, but hopefully accurate, discussion of the sources and control of emotions in the cortex and subcortex of the brain is concluded by emphasizing that these two centers interact and influence one another, each with the capability of overriding the other. Integration of the two pathways and control centers occurs continuously.

The Split Brain and Feelings

Most of education is by intention left-brained, which develops a word and number language specialization for processing information. The right-hemisphere innately tends to specialize in the use of visual and spatial images as well as intuitive awarenesses based upon global or total picture impressions of persons, objects, ideas, or events. An argument can be made for a balanced curriculum that develops the specialties of both hemispheres and encourages the integration and harmonizing of the whole brain.

Questions to consider here are what the implications are for the left-right hemisphere brain research in understanding the importance of feelings in the development of the total person; how this knowledge might enable more effective creation of meaningful life experiences; and how this information might enhance the well-being of individuals through the educational process? Granted, the state of knowledge on the differential hemispheric functions is still very elementary, but the growing body of evidence does appear valid. What is missing are the details of how emotions can be further understood and controlled by the individual.

Both hemispheres appear to originate, record, and store emotions within themselves as well as receive emotional arousal from the limbic system. These emotions are experienced differently according to the hemisphere in which they originate. According to Kinsbourne (1981), a neuropsychologist, each hemisphere supports a different emotional state.

> Neuropsychologists in several countries have found evidence that the right hemisphere is involved in negative feelings and their expression, while the left is

> associated with positive feelings and their expression. (Kinsbourne, 1981, p. 92)

Both hemispheres are capable of positive and negative emotional reactions, but the right brain is more inclined to have strong emotional reactions, particularly negative ones. The right brain reacts to sensory information in a more primitive and direct way, so feelings are strong and immediate. In the left brain, sensory input loses much of its emotional value because it is interpreted in the form of words. While the left brain tends to think in words, the right brain thinks directly in sensory images. The right brain does appear to be the specialist in emotional matters, and events that have either spatial *or* emotional content will cause more right-brained responses (Blakeslee, 1980).

These two hemispheres, like two different minds or personalities, form a partnership of each interacting with the other but retaining two separate entities that continuously communicate with each other (Levy, 1985). The right brain leans toward looking at things negatively and emotionally, globally, intuitively, and visually with images, while the left brain is more positive, logical, sequential, analytical, specific and precise. It is time oriented while the right brain is not. What appears to be exciting for education in general is the intuitive and creative potential of the right brain. Current research, which is looking at the use of imagery for treating illnesses and nurturing health, gives evidence of much potential to develop more power and control over our lives from within.

The right brain has been described by some as the *unconscious mind.* "What makes the unconscious mind unconscious is the fact that, though it influences our behavior, we have difficulty in *verbally* explaining its actions" (Blakeslee, 1980, p. 26). Freud's idea that dreams are the "royal road to the unconscious" points out the distinction between left and right hemispheres. Dreams, which often contain highly *emotional* material, are composed of irrational sequences of events and are expressed in vivid images, often without words. Unless the left brain is informed of the dream after waking through talking about it or writing it down, it is apt to be forgotten. Dreams are thought to be the right brain talking to us about conflicts and needs. In actuality, the right brain is a part of consciousness but separate from the consciousness of the verbal left brain. This consciousness in the right brain can be expressed nonverbally in body language or through our actions. These images can also be expressed through various art forms. The consciousness of the right brain is accessible to the left brain, where it has to be translated into words, then expressed.

The crux of the relationship between the split brain and feelings is that understanding, expression, and control of feelings can be facilitated through experiences that make use of both hemispheres. For example, having primary age children develop a verbal language for describing feelings fosters an early stage of understanding and gradually facilitates more conscious control over feelings. The notion of "control" here does not mean suppression or denial but constructively dealing with feelings whether they are positive or negative. Using the logical left brain to challenge mistaken notions from the right brain can reduce or eliminate negative feelings originating from the right hemisphere. Giving more attention to the intuitive sensing of the right brain gives much deeper insights to an individual's own behavior and that of others. This enables more effective development of interpersonal interactions, which means more satisfying social relationships.

Reason and Feelings

The fact that inner conflict often exists between reason and emotion does not mean that they are incompatible. Feelings are feedback messages to the thought processes, to the thinking brain, and to intelligence. Feelings are guides to making rationale choices whether for the moment or for future behavior.

> Feelings are the instruments of rationality, not—as some would have it—alternatives to it . . . are fine tunings directing the ways in which we will meet and manipulate our environment. (Gaylin, 1979, p. 7)

Reason and emotion function in different ways. Both are important for enhancing well-being. Contemporary scientists appear to be confirming these two ways of knowing that philosophers and others have cited throughout history (Bruner, 1973; Ornstein, 1972). As discussed in the section on the split brain, the left brain has a logical, rational way of knowing, and the right brain has an intuitive, holistic way of knowing. The left brain is a more active mode to manipulate events, and the right brain is a receptive mode to contemplate events.

Based on a number of clinical investigations, the conclusion can be drawn that emotions are largely under the control of the right hemisphere. However, evidence suggests that both hemispheres are influenced perhaps differently by emotions in thinking and knowing. Most likely, thinking is influenced *by* emotions, and at the same time thought processes *modify or create* emotions.

An emotion provides certain "information" to the organism that is nonrational but which cues intuitive knowing as well as analytical, logical knowing (Izard, 1977). The emotion and thinking may be in opposition or in harmony. The rational left brain does appear to be the best judge of validating information with reality or the outside world, but frequently when the emotion is powerful it overrides rational thinking.

In summary, emotions can amplify, weaken, or inhibit intellectual activity. As a source of motivational power, they can arouse or depress activity. For example, the emotion of interest-excitement activates rational and intuitive thinking whether it is exploratory or problem solving. A point made by Branden (1969) in understanding reason is that it is a conscious act of choice, not automatic as emotions seem to be. "Man is not rational automatically . . . [but] exhibits . . . *the power to regulate the action of his own consciousness*" (p. 39). Emotions are a reactive response which may or may not be appropriate to reality. Nevertheless they are a source of motivation *and* information.

Reason, then, is the active, initiating element that evaluates and chooses. With reason and emotion cooperating, even though they often may be in opposition, humans are uniquely different from any other living organism. The partnership of reason and emotion provides for coping with and adapting to the environment as well as exercising control over destiny.

Emotions, Disease, and Wellness

The question researchers in psychosomatic and behavioral medicine have been asking is, "What role do emotions play in health and wellness, in illness and disease?" Are emotions part of the cause, are they the consequence of certain physical dysfunctions, or are they only symptoms or indicators that some malfunction is occurring in the body?

Evidence is accumulating that specific personality and behavioral patterns

> may be associated with heart disease, cancer, and arthritis, as well as ulcerative colitis, asthma, migraine, and other disorders generally designated as pyschosomatic or stress-induced. (Pelletier, 1977, p. 119)

As researchers proceed, a pattern is becoming clear that a particular personality type or behavioral pattern tends to be associated with heart disease, another is predisposed to cancer, and another is related to arthritis. Future research may establish a more definitive cause-effect relationship between personality, emotions, and illness. As Pelletier (1977) has indicated,

> it is likely that clear correlations will be established and the development of a holistic approach to both health and illness will advance greatly. (p. 154)

In considering the relationship between emotions and health, negative emotions such as anger, anxiety, sadness, guilt and depression, and a mixture or inhibition of these emotions have been the primary focus. Compared to the medical and psychological research on emotions and pathology, the exploration of positive emotions and health is negligible. Cousins' (1979) clinical and biographical report of the use of humor and optimism to treat a degenerative connective tissue disease from which he recovered has stirred some interest in the role of humor in illness and wellness. Moody (1978) has summarized historically the use of humor for its healing power. Neal Miller, head of a laboratory of physiological psychology at Rockefeller University in New York City, gave an example of specific ways the brain affects the health of the body. The brain, via nerves and hormones that it controls, releases hormones, cortisone for example, "under emotional stress . . . [that] are known to depress functions of the immune system and to increase susceptibility to infections and implanted tumors" (Miller, 1982, p. 51).

Because every emotion is a physical event, an emotional reaction means a chemical change takes place in the body. Emotion can alter endocrine balance, blood supply and pressure, inhibit digestion, change breathing, and change the temperature of skin. A sustained level of emotional arousal may cause changes that lead to disease.

Negative emotions do affect the body differently than do positive emotions, often making the body more vulnerable to disease (Krantz & Glass, 1984). Positive emotions are known to lower adrenal steroid hormones; whereas, negative emotions are known to raise them. Elevated adrenal steroid hormones are capable of depressing the immune system's ability to fight disease. In addition, a feeling of helplessness has been shown to impair the body's immune system. The opposite emotion, belief that one can cope, does not have this effect.

Suppressed negative emotions appear to predispose a person to disease far more than expressed negative emotions. For instance, the level of a particular antibody which fights certain diseases, is drastically altered in persons who suppress their anger; whereas, this does not happen in persons who can dissipate the anger through expression. The exact impact of negative emotions upon one's health, particularly those suppressed over a long period of time, is still to be explained. However, negative emotions are known to have different effects than positive emotions upon the cardiovascular, gastrointestinal, endocrine, immunity, and skin systems of the body. A report of recent studies (Krantz & Glass, 1984) confirms the original findings of Friedman and Rosenman (1974) on the role of chronic anger in coronary heart disease. Free-floating hostility is one of the characteristics of Type A behavior and appears to be one of the main contributing factors in coronary heart disease. Alleviating the free-floating hostility is a major component in treating Type A behavior (Friedman & Ulmer, 1984).

Until recently, very little had been done to look at the lack of positive conditions as a source of stress. Bradburn (1969) has reported that the experiences of negative affect and the lack of experiences of positive affect are each related to a sense of well-being. Exploratory work done by Kanner, Kafry, and Pines (1978) in using several outcome measures confirmed the view that the lack of positive life and work features even in the absence of negative features was a source of stress. Such researchers suggest that emotions are good indicators of well-being. The absence of positive experiences, even when few negative experiences exist, significantly affects happiness and satisfaction. The presence of the primary positive emotions of interest-excitement and joy is important to well-being. Their absence in life and work conditions is a source of stress.

Vastly more research remains to be done before understanding how emotions in relation to thoughts and behavior can trigger or predispose disease. Clinical reports and research already have given strong implications for preventing or limiting illnesses, but, more importantly, they have provided information for enhancing wellness. Implications for family life and public or private school education are challenging, to say the least. Lifelong effects may be considerable if young people can be taught to nurture self-esteem, facilitate expression of positive emotions, and deal effectively with negative emotions such as fear, anger, sadness, grief, helplessness, and guilt. What can be more important than providing and preparing a child with the wherewithal to cope with life and to immerse self in life with the passion of excitement, love, and joy?

THE LANGUAGE OF FEELINGS

Literally hundreds of words in the English language describe human emotions. Words and behavior are the only means of expressing feelings. Each human being acts out the drama of life based upon personal meanings that are expressed verbally, nonverbally, and through decisions and actions.

Feelings are an internal source of motivation and information that move the organism to some type of action. To understand and direct those feelings in a way that protects and enhances the existence of the organism becomes important. Developing a language of words and images for feelings enables conscious appraisal of what they mean; however, just as important as appraisal is the control developed for generating and managing these emotions. Concentrating on the word "love" or "hate," and remembering a recent dialogue in which love or hate was experienced are likely to arouse the emotion of love or hate. Words not only reflect an emotional arousal, but also can be used to create an emotion. Thus, a language for emotions enables individuals to initiate control through the rational part of their thinking, through the left hemisphere as discussed previously.

Although psychological literature reports studies, theories, and discussions of emotions, no standardization of terminology exists. Popular usage of feeling terms, while rich in meaning, certainly does not end any scientific understanding of what emotions are. If emotions were as easily described as some physical part of the human anatomy, life might lack much of its mystery and excitement.

Feelings, like colors, come in many shades and intensities. The basic emotions can be compared to the primary colors of red, yellow, and blue. Primary colors can be used to make a wide range of other colors, called mixed or secondary colors such as orange, violet, and green. Izard (1977) cited ten fundamental emotions that have been identified and defined empirically: interest-excitement, joy, surprise, distress, anger, disgust, contempt, fear, shame, and guilt. Surprise, distress, disgust, contempt, and shame are less discrete than the others and represent some combination of the other fundamental emotions. Using these fundamental emotions as reflected in facial expressions, Ekman (1975) over a 10-year period found that facial expressions were universal. Particular facial movements are associated with particular emotions across cultures and the age span from childhood to old age. Apparently, all human beings share the same neural programming which links particular facial muscles with particular emotions (Trotter, 1983).

In the following review of fundamental or primary human emotions, an attempt has been made to integrate the everyday language of feelings with recent psychological research. The discussion which follows relies heavily upon Ainsworth (1981), Ekman (1975), Gaylin (1979), Izard (1977), Plutchik (1980), and Viscott (1976).

To group the primary emotions into the six that have the most unique motivational properties is helpful. In the following discussion, emotions are arranged according to their purposes using Gaylin's (1979) idea but with a somewhat different structure: emotions as signals for survival, caution, and reaching out. The two emotions which are *essential for survival* are anger and fear. They alert and mobilize the organism for action which is to protect and enhance survival. A second group of emotions, those that are *signals for caution,* are sadness or grief and guilt. Depression is an affect that has considerable sadness or grief, but is usually a mixture of several negative emotions. Even the absence of the positive emotion of interest contributes to depression. The signals for caution or distress communicate to the self and to others that all is not well. The third group of emotions are *signs for reaching out and creating.* They are interest-excitement and joy. Excitement moves individuals to explore, discover, and create. Joy reflects happiness and satisfaction with what is happening and tends to maintain a course that sustains such feelings. Love, a combination of interest and joy, moves individuals to value, to regard, to attach, and to nurture that to which they are attracted.

In the discussion that is to follow, the six primary emotions are organized according to their purpose. A description, forms of expression, causes, and positive and negative uses of emotions are summarized.

Signals for Survival: Anger and Fear

Anger. As an emotion, anger is usually a temporary arousal to alert the organism to an actual or potential physical or psychological threat or barrier. Anger may vary in intensity from slight annoyance or irritation to fury or rage. Words that represent varying intensities of anger are irritated, annoyed, miffed, frustrated, peeved, grouchy, spiteful, disgust, contempt, resentment, revenge, bitter, rebellious, furious, bad tempered, displeased, indignation, dislike, huff, exasperation, hostile, wrath, fury, and rage. The emotion of anger needs to be distinguished from acts of aggression.

Anger as a temporary emotion needs to be understood as separate from anger as an affect or mood in which the feeling is sustained in the form of chronic anger. Initially, anger may be aroused for protection, aggression, or punishment. When anger is held onto as an emotion, it is repressed or becomes resentment or hostility. Repressed anger is that which is suppressed beyond awareness or recognition by the person. Whether consciously suppressed or repressed beyond recognition, it may still come out in ways that are indirect and passive, for example, sarcastic wit and subtle "putdowns." Besides obvious anger expressed directly with words, facial expressions, and body movements, behaviors such as being overly critical, complaining, whining, sulking, pouting, being silent, and withdrawing represent indirect modes of angry responses.

Three classes of situations can be identified as eliciting the arousal of anger:

1. situations wherein a person has a goal or task and the means to achieving that goal are blocked or delayed by physical barriers, roles, or one's own incapability;

2. situations in which an individual's adequacy and security are perceived as being threatened either because of demands or expectations of others or one's own expectations for adequacy; and

3. situations in which one person's behavior does not meet the expectations or approval of another, for example, a teacher's expectations for student behavior or a spouse's expectations for the partner.

Regardless of how anger is aroused internally or expressed outwardly, it needs to be recognized as an emotion that is as much a part of an individual as any of the five senses (Gaylin, 1984; Tavris, 1982). In its constructive use it ensures biological survival, impels an individual to defend or destroy that which threatens, and motivates one toward expansion, growth, and development of an ego structure for creation of a unique self-identity. Anger is destructive when it intentionally or unknowingly is directed toward others in ways that are physically, psychologically, or socially hurtful. Anger that is suppressed and turned inward can be self-destructive. Anger is energy; consequently, it can be a source of motivation for courage and action. In addition to being the energy ensuring an individual's well-being, anger is frequently the motivation for correcting social injustices, thereby improving the social conditions of humankind.

Anger, then, is a response to being either physically or psychologically restrained from doing what one desires to do, ranging from everyday frustrations, interruption of interest or joy, being taken advantage of, to being compelled to do something against one's wishes (Izard, 1977). If anger is not expressed or dealt with constructively but is defensively held inside, it begins to destroy the person in which it resides, distorting information as it is processed by the brain, and tending to overlay attitudes and behavior with a cloud of hostility. Suppressed anger can increase the likelihood of psychosomatic symptoms or illnesses and deprive the individual of outward energy. Expressed inappropriately, anger leads to the loss of social relationships. Uncontrolled anger can lead to aggression and violence. Knowing how to prevent, manage, and direct anger appropriately is a necessary part of a healthy emotional life. Ways of managing anger will be discussed in a subsequent chapter.

Fear. Fear is the second emotion that is essential, both physically and psychologically, for protection and enhancement of the organism. The experience of fear can range from mild apprehension to terror in which the person senses uncertainty, insecurity, and imminent danger (Izard, 1977). Intense fear is the most toxic or dangerous of all emotions. In its extreme state, fear literally can frighten animals as well as human beings to death. In mild to moderate intensities fear can serve as a warning signal and can redirect thought and action.

Fear is an emotion of great potency, one that has a significant effect on perception, thought, and action. Fear is the most constrictive of all the emotions because as its intensity increases the perceptual field narrows; that is, as fear increases, mental and behavioral alternatives are greatly reduced, creating psychological tunnel vision. In addition to complex chemical changes in the body, both skeletal and smooth muscles tend to tense and tighten. With fear a desire exists to take flight or freeze; whereas anger, unless it is suppressed, moves one to "fight," or rather to assert oneself or approach the situation, object, or person.

Anxiety is an anticipatory emotion. As such, it is an alerting or warning signal that enables individuals to make an appraisal of the situation, present conditions, or possible future happenings. Fear and anxiety frequently are used interchangeably, although clinicians and researchers differentiate between the two. Anxiety differs from fear in that the latter is associated with a specific object or event; while anxiety is a diffuse, more generalized feeling of apprehension, uneasiness, uncertainty, or dread often having to do with future events. When anxious, one feels a threat to existence or well-being, whether sensed as a threat to the body or to the psychological self such as personal worth or competence to cope. A feeling exists that one lacks safety, a feeling of danger and impending harm.

Another difference between fear and anxiety has been reported by clinical investigators (Izard, 1977). While fear is the dominant emotion of anxiety, other fundamental emotions such as anger, guilt, and excitement commonly interact with anxiety. An individual may feel anxiety (an avoidance type response) about participating in a certain activity but at the same time feel excitement (an approach type response) about the event. This phenomenon makes labeling feelings difficult when these different tides of emotions are flowing together.

Although fear and anger are frequently described as negative emotions, they are, as already indicated, essential for survival and well-being. In this respect, they have positive benefits. However, the negative aspects of anger and fear or anxiety can be very costly in terms of human happiness, personal and interpersonal. (Kutash, Schlesinger, & Associates, 1980). Anxiety arousal that is unnecessary, excessive, and of long duration can be very detrimental to one's physical health, restrictive in assertive and problem-solving behavior, and exhaustive in draining energy. Mental confusion, fatigue, obsessive and compulsive behavior, and somatic symptoms are consequences of the stress of anxiety. The costs, in terms of satisfying human relationships, are those of loneliness and restricting joy because of unwillingness to risk.

Fear can be suppressed from consciousness the same as anger and, as is true of anger, fear will seek to be expressed, released, or spent in one way or another. To deny its existence tends to perpetuate irrational behavior that avoids dissipation of the emotion or creative resolution of the cause.

In current popular usage of the term stress, anxiety or tension seems to be the implied condition. Stress is widely accepted as an emotion and affective state representative of the current era. Stress expressed as anxiety is part of an emotional response that alerts the organism to actual or potential threat, harm, loss or a challenge in the environment. If the event or situation is viewed primarily as a challenge, the anxiety can become a source of energy for mastery, completion, or resolution. If viewed as a threat, stress may motivate the individual to take flight, that is, avoid the situation, a very sensible thing to do on many occasions. On the other hand, the feeling can become so constrictive that the individual literally freezes and takes no overt action. When this restrictiveness becomes habitual, it seriously inhibits problem-solving action. Anxiety, however, can be the emotion that motivates one to seek creative ways to cope with the situation.

Signals for Caution: Sadness and Guilt

Sadness. Sadness is seen as a distress signal that is typically described as downheartedness, discouragement, loneliness, isolation. Sadness is a normal emotion created by realistic perceptions that describe a negative event involving loss or disappointment in an undistorted way (Burns, 1980). Sadness serves important biological and psychological functions to communicate to self and to others that all is not well. Individuals experiencing sadness may feel lonely, isolated, miserable, out of touch with people, especially others who care about them (Izard, 1977). Individuals may feel that they have failed and been rejected. The rejection may be real or imagined or even self-rejection. Feelings may include being miserable, blue, or more dependent and helpless than usual. Fundamentally, a loss of something or a deprivation of something desirable is felt.

Distress and sadness are generally considered synonymous (Izard, 1977). *Grief* is made up mostly of distress and sadness although, like depression, it can involve feelings of fear, guilt, or anger. Sadness and grief are discussed herein as though they are essentially the same emotion; researchers are left to identify the shades of difference. This overview will center on normal grief or sadness that is a reaction to some actual or anticipated loss or deprivation, small or large, temporary or permanent.

At this point *depression* is recognized as an affective state in which distress is the key emotion. At the same time depression represents a combination of such emotions as fear, guilt, sadness, and anger. The term depression is one that is complex and may be instigated by a variety of neurophysiological, biochemical, and social-psychological factors. A decrease in arousal and physical activity occurs with depression. Actual or anticipated loss or deprivation along with a sense of helplessness and hopelessness are frequently characteristics of the depressed person. Social depression signals to others that the person is in distress and needs assistance.

Sadness and grief resulting from loss or deprivation are universal human experiences. Sadness of great intensity may result from the loss of a loved one, a highly valued object, or a lifelong ambition. As a mild, everyday type experience, sadness may result from events such as a child losing a balloon, one's favorite team losing a football game, getting a low grade on a test, wishing for a return of the nostalgic times of the past, being rejected by a friend, not getting a long hoped for job, or seeing a friend in pain or distress.

The functions of sadness and grief alert the organism biologically that all may not be well. Sadness may move the person mentally and behaviorally to do what is necessary to reduce distress, remove the source, or change the relationship to the object causing distress (Izard, 1977). Grief tends to elicit sympathy and help from others and serves as a cohesive source for one's group, be it family, club, or larger society. Because separation causes distress, the avoidance or anticipation of distress is a strong force that acts to keep one close to loved ones and friends, consequently helping to insure survival and well-being (Syme, 1982).

As is true with any emotion, sadness can be used to manipulate others. It can become a pattern for eliciting the continuous attention and sympathy of others, and getting them to do what we want them to do. Others also become impatient with self-pity, a condition which, if prolonged, leads to dependence, inactivity, and further loss or deprivation.

Sadness can be summarized by seeing that in a good sense it "provides 'negative motivation' that is not too toxic or too intolerable" (Izard, 1977, p. 292). Sadness can make individuals responsive to their own problems and to those of the world, thus is a kind of "healthy sadness." If conditions are extremely tragic and defeating, or if the individual's internal biology or thinking seriously distorts the response, the individual may suffer deep despair. This condition may result in loss of energy, defeat, susceptibility to illnesses, or even giving up on life. If sadness is not overwhelming and is used in a positive way, it can be a major source of motivation for seeking out and maintaining those qualities of life that nurture the human spirit. Like love, sadness can be an emotion that leads to caring about others and behaving in ways that improve well-being.

Guilt. Whatever became of guilt? Much of the American public and even some of the psychological community dismiss guilt as a useless even harmful emotion that is a carryover from the Puritan ethic and Calvinist theology. Guilt has come to be viewed as an emotion that someone else, whether it be one's parents, the church, or "the system," uses to control behavior or punish for not meeting their expectations. Rather than accept guilt as an essential emotion that has a biological and psychological purpose and constructive use, its existence is denied or devalued. Lasch (1979) in describing contemporary American society noted in his book on *The Culture of Narcissism* that, "The new narcissist is haunted not by guilt but by anxiety" (p. 22).

Guilt is an emotion which apparently no living organisms except humans experience. Its cultivation in developing values and responsibility serves the noblest, most generous, and human characteristics distinguishing the species. Its absence accompanies antisocial and sociopathic behavior, frequently resulting in criminal acts without remorse or contrition. The denial or suppression of guilt can result in deviation of behavior from ideals, goals, commitments, and a personal code of conduct. Menninger (1973) said of guilt, "in most human beings a sense of guilt is aroused by the awareness of participation in events regarded as forbidden, disapproved, incompatible with the accepted ideals" (p. 211).

Guilt is viewed by some researchers as akin to shame and shyness (Gaylin, 1979; Izard, 1977). Shame, as does guilt, involves heightened self-awareness but is generally elicited by words and actions of others. Guilt is more inner directed whereas shame incorporates the opinion of others and the group. Both serve the purpose of self-evaluation in relationship to others, and both facilitate socially acceptable behavior for group living.

Guilty fear is often confused with guilt. This sickening fear which appears to be experienced by some household pets, such as the dog, is the feeling experienced when "caught in the act" or "about to be caught" for some immoral, illegal, or disapproved action (Gaylin, 1979). For example, if an individual is violating the speed limit and a highway patrol car suddenly appears in the rear-view mirror, a sickening feeling may occur within the chest. However, if the patrol car passes and continues down the highway, the feeling soon leaves. This emotion is related not to the violation of the law or a code of behavior, but to the fear of getting caught. If the feeling were guilt, the discomfort would be associated with the violation itself as part of an internal code of behavior.

Guilt is the feeling part that is basic to the development of conscience and morality. Physical punishment and psychological threats that are used to induce fear or shame for teaching right-wrong discriminations are excluded from the definition of healthy guilt. The concept of guilt that is sometimes associated with being inherently bad, evil, or immoral is not supported. Guilt as a useful emotion applies to individual behavior that ranges from being dishonest in interpersonal communication, to cheating in a business transaction, and to ignoring a social injustice.

Guilt is the emotion that is essential in development of personal and social responsibilities which are the bases for conscience and moral behavior. "The experience of guilt consists of a gnawing feeling that one is in the wrong, 'not right' with others or with the self" (Izard, 1977, p. 451). Guilt is characterized by tension and little self-assurance. Guilt is a very private emotion that is hidden from others easily because it cannot be observed.

> Guilt, then is, a form of self-disappointment . . . the sense of anguish that we did not achieve our standards of what we ought to be . . . have somehow or other betrayed some internal sense of potential self (Gaylin, 1979, p. 52).

The function of guilt is to signal deviation from a code of desirable behavior. Guilt is a type of internal moral compass to alert us to the likelihood that behavior is incongruent with beliefs and values; or guilt may alert us to deviation from the norms of our group or our not meeting the expectations that significant others may have. In this way, guilt serves as an instrument to heighten self-awareness, consequently guilt warns individuals that they are veering off course, away from the center or core of their beliefs. This internal guide functions in a manner that directs inner motivation while being open to how one's behavior affects others. The discomfort that guilt causes motivates individuals to expand beyond their self-centered ego.

As with any other negative emotion, the internal distress of guilt can be denied, displaced, turned on oneself in the form of self-degradation, or repressed. The excessive demands or standards of others can lead to intense discomfort so that individuals become preoccupied with their guilt, resulting in it distorting their self-image and impeding their psychological and social growth. Overcompensation to alleviate excessive feelings of guilt may be manifested in compulsive or obsessive behavior, infliction of self-punishment, deferring and paying penance to others, always being a "nice person," even denying that which is essential for personal welfare. The absence of any guilt for inner guidance can lead to behavior that threatens the well-being of another individual or that of the social group, even the culture. Guilt moderates the destructive effects of anger and aggression. Along with love guilt can lead to our responding in a positive, caring way to the needs, pain, or distress of a fellow human being, whether the neighbor across the street or a faceless person on the other side of the world.

Guilt, then, is the feeling that is aroused when deviation occurs from beliefs and values which form the bases for ethical, moral, or religious standards. Guilt is a form of self-disappointment, the anguish of having fallen short, and of having betrayed some internal sense of potential self (Gaylin, 1979).

Along with the positive emotions of love and joy, guilt characterizes altruism that is extended without any expectation of getting something in return, the highest form of moral-ethical action (Izard, 1977). In its worst form, guilt can result in feelings of worthlessness, anger, and anxiety, consequently constricting one's capacity to respond creatively in coping with and mastering life situations. Guilt may occur just as readily from failure to feel, think, or act in a certain way as well as actual feelings, thoughts, or acts that violate a belief or code. For example, failure to intervene when someone is being harmed can arouse guilt just as actually committing an act that is harmful to another person can arouse guilt. By moderating the interacting of individual pleasure with the group needs, guilt is a guardian of human goodness.

Joseph Hollis, former chair, Department of Counseling Psychology and Guidance Services, Ball State University, in his discussion of guilt expressed that he believes guilt occurs after the act, not before. As such guilt is an emotion one consciously places on self—is learned. That is, the guilt is an intellectual process whereby the individual thinks about what was done and then begins to use a different value. In so doing the different value causes the individual to believe what was done was wrong. This belief is different from the belief held at the time the act was performed when different values were operating. Viewing guilt as a post-act emotion and as a cognitive process raises interesting potential for education and cognitive therapies.

Signals for Reaching Out:
Interest, Joy

Most of what is known about emotion is based on studies of negative feelings—fear, anger, sadness, or depression. Consequently, less is known about conditions associated with the outcomes of positive emotions. An intrinsic motivation for competent behavior does appear to exist. As children develop an awareness of a relationship between their actions and changes in the environment, self-evaluation is made. Positive self-evaluation is associated with the ability to have some control over the environment (Yarrow, 1979). The two positive emotions that are basic to growth and personal meaning are interest and joy.

Interest. Although interest is seldom listed or discussed as an emotion, it is one of the innate, fundamental sources of motivation. Interest is considered to be the most prevalent of all emotions in the day to day functioning of normal, healthy human beings. This interest-excitement dimension of emotionality, as reported by Izard (1977) in his summarization of the theoretical and research literature, is present to some degree in ordinary consciousness at all times and influences our sensing, thinking, and actions. Obviously, negative emotions, for example, anger and grief, ebb and flow with interest and may dominate consciousness for a period of time. Interest is often experienced in combination or in conflict with one or more of the other emotions.

At the conscious level, change and novelty activate interest. This change or novelty may relate to something outside self or may originate from within through imaging, memory, or thinking. Interest is expressed by alertness, looking, listening, or attending intensely. One feels engaged, alive, curious, fascinated. With intense interest, feelings of excitement, of animation, and of being caught up or captivated exist. The emotion of interest is also characterized by a relatively high degree of pleasantness and self-assurance. Both of these conditions tend to sustain the focus of the interest as long as the event, person, or object provides pleasure. The emotion of joy often accompanies the affect of interest.

Interest, as is true of the other emotions, has biological, psychological, and social determinants. Interest-excitement is the primary source for motivation of human activities, a major source for intrinsic motivation that is directed toward objects, persons, or ideas. Interest leads to personal growth, exploration, and creative endeavors. For example, in a small child interest motivates so that the child wants to pick things up, turn them around, upside down, over, and about. Interest is the source of energy for the development of skills, competencies, and intelligence. Interest is the only emotion that can sustain day-to-day work in a healthy fashion (Izard, 1977).

A fascinating aspect of the emotion of interest-excitement is that it can be self-generated and amplified from within through ideas and images stored in memory or through newly created images. These ideas and images (including fantasy and daydreaming) are associated with goals or possibilities, consequently they can arouse activity and move and sustain individuals in the direction of achieving hopes and dreams. Interest is central to the performance of intellectual activities and appreciation of and achievement in artistic and aesthetic activities. Creative persons, whether a small child or an 85-year-old, are characterized by an intense state of interest-excitement, a fascination, and immersion in the creative act.

The socialization of interest plays a key role from the very beginning of life in shaping the human personality. This "social interest" or "social feeling" as characterized so well by Adler (1964) is thought to be innate and is expressed through cooperative work for mutual benefit in meeting personal and group needs. Social interest unfolds in a way to bring individuals together, create families, and satisfy the sexual needs of couples. Interest that attaches itself to people has created the greatest or highest expression of the human spirit through friendships and love relationships.

Interest represents, more than any other emotion, the essence of the human spirit. Consequently, to "kill" the interest of another human being is to "kill" a vital part of the human spirit. Loss of interest, which is innate to the health of the organism, means discouragement. Discouragement is primarily a social phenomenon that occurs between human beings, characteristically interaction between parents and children, between teachers and students, among siblings, and between peers. In the educational setting, the direct implication is a call to renew, perhaps restructure, efforts to nurture the emotion of interest. Motivation is thereby created and sustained. Interest is a necessary condition for sustaining the learning of academic knowledge and skills while achieving a sense of worth and competence within each person.

Joy. The last of the six primary emotions and the second affect of reaching out is joy. Even though joy is probably the most sought after emotional state, it continues to be the most elusive. Joy is a little researched emotion but scholars and researchers, including those who have "found" it, agree that individuals cannot be assured of obtaining joy by their efforts nor can others necessarily give it to them. Joy is not necessarily assured by success, achievement, nor material possessions.

On the other hand joy does tend to accompany or result from certain events and experiences in life, for example, succeeding at a task, appreciating nature or some form of art, entering into an intimate relationship, seeing loved ones succeed, or accomplishing some creative endeavor. Joy frequently is more of a by-product of efforts and goals. In many cases, joy happens serendipitiously. Some of the greatest moments of joy are unplanned and unexpected.

The feeling of joy is characterized by a sense of confidence and significance, a feeling of being loved or being loveable (Izard, 1977). This confidence and significance gives one a feeling of being capable of coping with the problems and pleasures of living. "Joy is accompanied by at least momentary self-contentment, contentment with others and with the world" (p. 240). It is also characterized not only by acceptance of self but by acceptance of and good relations with other people. The combination of interest and joy forms the cornerstone of love—an attraction to, a reaching out, a valuing of, and an enjoyment of the object or person.

Joy, when it is expressed on the face, is obvious to all observers. The smile of joy is expressed and recognized by very young infants. Laughter, humor, and humor appreciation are other overt forms of expressing joy. Internal feelings described with the emotion of joy are of being relaxed, comfortable, relieved, self-confident, successful, accepted, and needed.

Other feelings related to joy that are part of everyday language and described in psychological literature are enthusiasm, pleasure, happiness, and just plain feeling good. Happiness comes close to being synonymous with joy, but is a more enduring state. Joy, however, seems to be a more generic term and affective state for the basic, positive emotion described in the psychological literature.

Because joy is more a by-product than a direct result of deliberate thought or action, mention of the purposes or sources of joy must be tempered. First, joy complemented by interest assures that human beings will be social creatures who develop social responsiveness and affectional relationships that ensure biological survival and enhance psychological well-being. Second, anticipation of as well as the feeling of joy can increase frustration tolerance, promote confidence and courage to initiate and sustain action, and foster opportunities for new experiences and learning. This can lead to attachment, commitment, endurance, and even addiction, both positive and negative. It can also operate in the reverse by slowing down the individual to avoid excessive stress and bring the joy of relief by the reduction of negative emotional states.

Third, joy is a motivating force that facilitates personal growth and the search for or creation of meaning in life. This function of joy gives it an existential and spiritual dimension of life, making humans different than any other living organism. Joy can be satisfaction from successes and achievements. In such joyful circumstances, certain harmony exists between one's beliefs and values and one's lifestyle. When these joys that are momentary feelings add up to give a positive feeling about self and the world in general, a state of happiness exists. This somewhat enduring state called happiness includes both peace of mind and active pleasures (Freedman, 1978).

Joy is responsible for everyday pleasures as well as moments of ecstasy or tranquility that transcend everyday living. A further look at the meaning of joy includes the following (Izard, 1977):

> 1. Joy increases the individual's capacity to savor and appreciate the world.... the joyful person is more likely to see beauty and goodness in nature and in fellow human beings.
>
> 2. Joy makes you feel that have a distinctive bond between yourself and the world.... [This] link or bond... has been described as a keen sense of belonging, or of oneness with the object of joy and with the world.
>
> 3. Joy is often accompanied by feelings of strength and vigor.... confidence and competence.
>
> 4. Joy also tends to be accompanied by a feeling of transcendance or freedom.... the feeling that you are more than or different from your usual self... In ecstatic joy you may feel that you are light and bouncy, or that you could soar....
>
> 5. Joy is often accompanied by a sense of harmony and unity with the object of joy and, to some extent, with the world. (pp. 270-1)

Moments of joy contribute to an enhanced sense of self, yet a oneness with that which is outside oneself. Joy intensifies and enlarges existence.

Self-Regulation of Emotions

Viewing the brain as a center for self-regulation, both voluntary and involuntary, was further explored by Schwartz (1979) in his conceptualization of the brain as a health care system. Through feedback systems, *"the brain engages continually in self-regulatory behavior, most of which occurs at an unconscious level, for the purpose of maintaining the health and well-being of itself and its body"* (p. 560). One of the implications of viewing the brain as a health care system is that *"all health behavior involves self-regulation and hence self-responsibility"* (p. 561). From this, it follows that individuals must be taught that they alone are responsible ultimately for their own health. Emotions are good internal indicators of the state of well-being at any given moment and good indicators of how events are affecting that well-being.

Emotions are caused by external and internal events. The sensory messages go to the interbrain and outerbrain. The interbrain or limbic system automatically arouses neurochemical and muscular responses when immediate danger or demand for action exists. The outerbrain or cortex makes an appraisal of the event, situation, expectation, or demand through reasoning, makes a judgment, and then instructs the body to respond in ways to take direct action, adapt, or cope. Mental *awareness* of sensations associated with the thoughts and images constitute a feeling. Lazarus (1982) best stated this in a recent review of the state of the science of psychology when he said

> We can now unabashedly argue. . . that the intensity and quality of an emotion result from the ways in which people construe or appraise what is happening to them on the basis of its effect on their well-being. (p. 44)

Feelings are vital signs giving information about an external or internal event or condition and how it is affecting the well-being of the organism. Consequently, individuals must attend to and take action upon feelings. Clinical observations summarized by Nemiah (1978) as characteristic of patients with psychosomatic disorders highlighted the importance of learning to deal with feelings early in life. Persons with psychosomatic disorders

1. are unable to describe their feelings and the inner experience of these feelings in words;

2. are unable to localize their feelings in their bodies and have only vague awarenesses;

3. are unable to differentiate feelings, for example, between joy, anger, sorrow, nervousness;

4. have difficulty in associating thoughts and images to the feeling as it occurred or even in recalling it; and

5. have a focus, even a preoccupation, on external environmental events, often in much detail.

Feelings are vital signs along pathways to personal growth and to life itself. They tend to keep individuals on course for survival and enhance well-being. Gaylin (1979) wrote, "Feeling good and feeling bad are not necessarily opposites. Both, at least, involve feeling. Any feeling is a reminder of life. The worst 'feeling' . . . is non-feeling" (p. 215).

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CHAPTER 4

LIVING WITH FEELINGS

> *To cease to know what we feel is to cease to experience what things mean to us, which is to be cut off from our own context.* (Branden, 1983, p. 146)

INDICATORS OF EXTERNAL AND INTERNAL REALITY

Commitment to Awareness

The basic function of consciousness is awareness, and the function of awareness is the regulation of behavior. When the mind is unblocked and unobstructed, a person tends to maintain a free, natural, spontaneous flow of awareness between the outer world and the inner, as circumstances require (Branden, 1971). This leads to a profoundly important law of psychological functioning: "awareness moves freely in both directions—or it moves freely in neither" (p. 39).

> A person is mentally healthy to the extent that the functioning of his consciousness is unimpeded by blocks; he is mentally unhealthy to the extent that blocks obstruct the functioning of his consciousness. (p. 39)

In order to defend, protect, and enhance self-esteem, maintaining a belief of *commitment to awareness* is necessary by which is meant:

> a will to understand the facts of reality, as they relate to one's life, actions and needs; a respect for facts and a refusal to seek escape from facts, including the facts of one's inner experience; a policy of being guided by one's awareness of reality when one acts, so that one does not take actions or pursue goals that require or entail the subversion of consciousness, the restriction or evasion of awareness, the betrayal of knowledge, reason or honest conviction. (Branden, 1971, p. 82)

Two prerequisites are fundamental to the management of any emotional arousal. First, keeping the pathways open to the rational part of the brain for evaluating the meaning of the emotion is necessary. The second prerequisite is the need to act consciously either outwardly or inwardly in accordance with one's awareness. Aggression, assertion, and problem solving are direct action ways in which one responds behaviorally to an emotion associated with environmental events. Direct action requires an ability and willingness to approach the content of one's inner experience as an observer interested in meaning, not as a censor who opens and closes the emotional pathway. To refuse to perceive inner experiences is to disown them—thoughts, feelings, or actions. For example, not knowing that lavishing gifts on a son or daughter is a parent's attempt to allay his/her own sense of guilt can prevent the parent from developing a more satisfying, intimate relationship. Inner experiences have to be understood for what they are *before* one can act upon them rationally. Avoiding emotional arousal, whether by methods of denial or distortion, puts psychological distance between conscious awareness and feelings and ultimately leads to maladaptive dysfunctional behavior, fragmentation of self, and alienation in relationships.

Emotions alert individuals to a potentially beneficial or harmful transaction between the environment and themselves. Emotions tend to be automatic; that is, they just occur without consciously willing or planning them (Mandler, 1984). However, a unique human quality is the power to regulate the action of consciousness, consequently the capacity for controlling emotions. Furthermore, certain emotions can be willingly created by consciously engaging in specific thoughts, images, or actions which arouse, amplify, lessen, or sustain an emotion. One emotion can also mask or inhibit another emotion. For example, Izard (1977) noted that, "Joy, like any emotion, can amplify, attenuate, mask, or inhibit another emotion" (p. 255). One might genuinely be the life of the party or engage in the feverish activity of being joyful to mask the emotion of sadness.

Once an emotion arises it tends to follow a natural course of its own in bodily and mental sensations. The emotion is not immediately willed in or out of existence. *Because an emotion is energy, it seeks to be discharged.* This process can be blocked by denial or repression, thereby "damming it up" with unresolved tensions that remain in the body. Every emotion carries within it an impulse to perform some particular action. Feeling like doing a certain thing or refraining from taking certain action is still movement in a desired direction. For example, with anger impulses exist to strike out physically or verbally, to block or push aside, to move ahead to attain some goal; with anxiety vigilance and readiness for action increase because fear of harm, failure, or loss is the underlying impulse; with interest/excitement an active attending to, exploration of, attraction to, or involvement with a person, idea, event, or object exists.

This does not mean that every emotion must be acted upon behaviorally. To do so would threaten the well-being of others and ultimately, if not immediately, our own well-being. Emotion and action are two distinct responses. Consciously mediating and directing emotional impulses are part of becoming a responsible, predictable human being. "What the organism does require for its well-being, however—especially in the case of emotions that are more than superficial and momentary—is that they be *experienced* and *acknowledged*" (Branden, 1971, p. 27). Whether or not acting on an emotion is appropriate and possible, one's feelings do reflect an unimpeded response to an environmental stimulus at the moment. These feelings are to be treated seriously. "One does not destroy an emotion by refusing to feel it or acknowledge it; one merely disowns a part of one's self" (Branden, 1971, p. 28).

"Living with Feelings," the title for this chapter, represents the theme around which psychological understandings are summarized for cognitively and behaviorally using feelings for personal and social well-being. In order to function effectively and achieve a state of integration and harmony within self as well as between self and the environment, individuals need to learn to function on two levels—to maintain contact with both external *and* internal reality. Objective data of a given situation must be appraised along with the emotional meaning the situation has for the individual. The basic function of consciousness is *awareness* and its regulation of behavior (Branden, 1983). As long as the mind is open (internally and externally) and unblocked, the person maintains a free, natural, spontaneous, back-and-forth flow of awareness between outer and inner worlds.

When awareness is blocked or distorted, the person loses some contact with reality and potentially, if not immediately, impairs his/her well-being. This flight from inner experiences—usually negative feelings such as fear, frustration, grief, helplessness, or anger—can begin in early childhood and grow to the extent that it becomes a repression that is automatic, involuntary, and a subconscious avoidance reaction. The child who avoids the inner anxiety of conflict in relationships with adults and peers may continue this pattern into adulthood. The compliant child who focuses on the wishes of others is at the same time being defined by them. Denying one's own needs, desires, or goals leads to feelings of worthlessness and incompetence. Such behavior is self-defeating and often is destructive and alienating in relationships with others. *Healthy growth and change are dependent upon contact with a free flow of awareness.* The presence of unwanted feelings does not interfere with healthy functioning as much as denial of those feelings and unwillingness to experience and acknowledge them (Branden, 1971).

Myths and Realities Concerning Feelings

While on one hand feelings are real in that they exist internally as physical sensations and mental awarenesses, they do not necessarily reflect how things actually are externally. This, plus the fact that feelings are in part automatic in their arousal, has led to common fictional notions regarding the origin, control, and value of emotions in human life, particularly negative emotions. Although the potential of conscious control of emotions has long been recognized by scientific observers of human behavior, only in recent years has scientific understanding of feelings reached general knowledge. Consequently insight has increased into the myths and realities around the issues of control and value of emotions. In their book, *Declare Yourself,* Narciso and Burkett (1975) made the point that many people practice certain myths about feelings. The following myths are based on those of Narciso and Burkett with several added.

Myth One: Feelings Are Involuntary. Feelings just happen without forewarning and individuals have no conscious control over them. Events within or outside individuals trigger an automatic response.

The *reality* is that feelings associated with events and persons are learned. For example, a student's dislike for math can usually be traced to negative experiences with the subject or a dislike for a math teacher in early school years. These feelings may be aroused automatically as a result of that learning, but individuals have the capability of overriding, terminating, or consciously arousing a feeling by initiating certain thoughts or images. This capability is what makes humans unique when compared to all other living organisms.

Myth Two: Feelings are Caused Externally. The erroneous belief that feelings are dependent upon persons and events outside the self results in feeling impotent and lacking control and power to determine one's internal state of being. "He made me angry," is a frequent expression which illustrates how someone else causes an emotion. The cause for feelings, whether positive or negative, is attributed to the weather, the stars and other heavenly bodies, world events, roommates, peers at work or school, getting out on the wrong side of the bed, and so forth.

The *reality* is that most feelings come from thoughts and images in interpreting events or situations. Private logic, that is, personal meaning given to the event, creates emotional arousal. If rain is falling when an individual gets out of bed in the morning and he/she says to self, "What a terrible day this is," certain impulses establish a negative mood state for starting the day. What is said and imaged to self generates certain feelings. One can choose what to think and how to respond. Why give one's strength and power to others by allowing what they say or do determine your feelings?

Myth Three: Feelings Can Be Ignored or Suppressed. Feelings can be ignored, consciously pushed out of awareness, or repressed to the extent that they go away. Anger is the most commonly masked emotion which motivates put-down remarks.

The *reality* is that denying existence of feelings does not mean they no longer exist nor exert influence on thoughts, body activities, or behavior. To anesthetize oneself emotionally blocks the free flow and interaction of reason and emotion. An imbalance is created, making integrating needs and values with external reality difficult. However, separating external reality and feelings is necessary so that feelings are not the sole determiners of behavior. Experiencing a feeling and acting upon a feeling are two different events. Harm sometimes can come from acting upon feelings just as well as suppressing or denying them.

Myth Four: Feelings Should Be Expressed Freely. Opposite to myth three is the belief that feelings should be expressed without inhibition or restraint. Advice to "express yourself" or to be fully transparent assumes that full expression will always be healthier and that others will somehow appreciate honesty. If others don't, it's their problem according to myth four.

The *reality* is that while venting or releasing emotions is usually healthier, release of emotions does not deal with the cause or source that produces feelings. Healthy appraisal of the environment may lead us to avoid full emotional expression in certain situations. Furthermore, why is making feelings public so important? Others do not appreciate continuously littering of the environment with bad feelings. A difference exists between dissipating feelings privately and venting them publicly.

Myth Five: Responsibility for the Feelings of Others. Individuals may believe that they are wholly responsible for how other persons with whom they live or work feel. Always trying to "make" a spouse, a friend, a supervisor, or a student happy means much energy is invested in doing what is thought to be that which the other person wants. With this is the risk of denying one's own authentic needs, even good judgment. In addition, some persons expect that others should "make" them happy. If others don't make them happy they imagine that others don't like them, are ignoring them, or even being irresponsible.

Taking responsibility for how *others feel* can result in exerting undue control over others in trying to fulfill that responsibility. Likewise, individuals become vulnerable to control by another person, disappointment, or frustration by continually acting in ways that will "make" the other person feel a certain way. The assumption in this myth is that the behavior of one person and the feelings in another person have a direct cause-effect relationship.

The *reality* is that one *cannot* take responsibility for how another person responds emotionally to what one says or does, even if one wanted to do so. To control and direct how another person chooses to respond is not possible because that person has a private logic for understanding behavior. Intending to be responsible for how another person feels tends to deny that person autonomy and authenticity. Even though individuals must disclaim responsibility for how another person feels, knowing how behavior is affecting another person is important. With this feedback individuals can choose whether or not to modify behavior in a way to meet more fully the expectations of the other person.

Myth Six: Feelings Cannot Be Relied Upon. A common belief exists that feelings have little value for knowing and deciding about life events. Feelings are irrational, cannot be trusted, and are of little importance to rational human beings. Not only are they invalid, but they are unstable.

The *reality* is that feelings are the bases on which beliefs, values, and attitudes are built. While feelings need to be tested with rational thought and experience, they are an important source of information for what may enhance life or be harmful to existence.

Myth Seven: Let Feelings Be A Guide. The expression, "That feels right to me," is given as a basis for a decision or a particular course of action. Using feelings as a sole basis for determining how things are or should be results in what is called irrational thinking, emotional reasoning, private logic, or faulty thinking styles.

The *reality* is that allowing feelings, for example, one's wishes and fears, to determine beliefs, guide actions, and serve as a standard of judgment is a prescription for mental confusion and dysfunctional behavior. A small child's conclusion that his/her parents don't love him/her as much as a new baby brother because they spend more time with the baby can be quite powerful in affecting future family relationships and the child's self-esteem. The fact is that the parents do spend more time with the baby, but this doesn't mean necessarily that they love the baby more than the older child. Children are good observers of behavior but poor interpreters. How one feels about an event or an issue does not establish the truth. Although emotions contain certain information that the conscious mind needs to consider, reason is the final arbiter for integrating responses with reality in the environment. In other words, when a disagreement occurs between reason and emotion, reason is more dependable for confirming the truth or suggesting what is most likely true.

Myth Eight: Feelings Can Be Shared Directly. Some persons assume that others can or ought to know exactly how they feel. Individuals often take for granted that others with whom they live, work, or play somehow know their feelings. Conversely, other persons believe that no one else can understand how they feel because the event did not happen to them.

The *reality* is that *feelings associated with thoughts, sensations, and physical reactions are private events.* This subjective reality cannot be shared directly with someone else's subjective reality. However, the inner experience can be approximated with words, tone of voice, facial expressions, body posture, pictures, or actions. Because human beings have the capacity for being empathic and caring, they can understand the *meaning* of feelings. And, if individuals let themselves respond freely to symbols (words, actions, artistic media), they may experience some of the same physical sensations associated with such fundamental emotions as loneliness, grief, anger, or joy being expressed by another person.

PROTECTING AND DEFENDING SELF

Protecting, Defending, and Enhancing Self-Esteem

All plant and animal life has an innate motivation to function in ways that nurture and enhance survival and to fulfill genetic potential. Human life, from birth on, actively seeks those events which nurture growth and existence while tending to avoid those events which may be a threat to well-being. Emotions are indicators of how well-being is likely to be affected, whether positively or negatively, by external and internal events. The presence of reason in the development of intellect enables individuals not only to protect but to *enhance* and *extend* living beyond the basic needs for survival to that of actualizing a spiritual being—an awareness of life, its worth, its competence, and the capacity to enjoy that existence. Maslow (1971) in his book, *The Farther Reaches of Human Nature,* challenges the reader to a vision of the fuller potential of human beings—to the outer reaches of human life. Frey and Carlock (1984) in the book *Enhancing Self Esteem* have outlined activities and procedures for helping individuals improve their self esteem.

In subsequent sections, the focus will be on defense of the self, both the psychological and the physical self. Very early in life much behavior becomes oriented toward protecting the psychological self, sometimes called the ego, and an awareness that the individual exists as a person in a body that is continuously interacting with the environment. All behavior can be understood on the basis of whether its purpose is to protect and conserve the self *or* to enhance and nurture the self.

One need not feel ashamed or inadequate because of the need for defense mechanisms. No one is completely free of them, nor should one be. Defense mechanisms are essential to survival and complementary to the actualization of potential which requires being open to risking, exploring, and accepting that which can be beneficial. Defenses are needed until better ways are developed to cope with the world and problems that confront humans. The real question is not whether defense mechanisms exist but how well they are working and if an individual is open to developing self-worth and competence in order to achieve goals in assertive ways.

Other chapters of this book attend primarily to how self-worth and competence can be enhanced and nurtured. In the remainder of this chapter the ways of defending self and effectively managing feelings will be reviewed. But first let us look at how defenses can be a barrier to growth.

Defenses as Barriers to Growth

> *Never build a wall until you know what you're walling in—and what you're walling out.*
>
> *John Powell (1972, p. 78)*

Although all defense mechanisms are intended to help the organism survive, some defense mechanisms "can become so dominating and self-perpetuating that they block further psychological growth" (O'Connell & O'Connell, 1980, p. 97). Walls that protect also can become prisons. Excessive use of the defense mechanism of rationalization can prevent development of effective problem-solving skills. The real danger is that barriers are erected that immediately reduce discomfort or mental/emotional pain without an awareness of how they may be self-defeating in the long run. Continuing to avoid dealing with present reality can lead to future disaster psychologically and socially. Avoiding tasks in childhood in which one might fail can seriously inhibit development of self-efficacy for adulthood. Avoiding honesty in relationships with adolescent peers can result in making poor judgments in future relationship commitments, both in friendships and marriage.

Repressing and distorting feelings sap energy and lead to that energy influencing behavior in ways that are nonconscious and consequently interfere with adapting to and coping with life events. Defense mechanisms can distort senses, those faculties which help an individual see how things really are, hear what others are really saying, and understand what things actually mean. Inappropriate and overuse of these defenses become barriers to growth as well as self-defeating in their adaptive use. We imprison ourselves within the walls that we build for protection.

How do defenses develop very early in life? How do children become disconnected from their own emotional experiences? Children are creatures of feelings. Most children of preschool and kindergarten age are highly aware of their emotions. Very little in their perception of events is filtered or blocked, unless they have been punished for expressing feelings, have been taught through the modeling of adults to avoid feelings, or have discovered for themselves that certain feelings are to be or can be avoided. Children know: that a knee hurts when they fall—unless an adult declares it doesn't; that they feel sad when a friend moves away—unless an adult makes light of it; that they feel joy in being able to ride a bike for the first time—unless an adult says their sister could ride at an earlier age; that they feel angry when a parent denies them a visit to a friend in the neighborhood—unless the parent has communicated that "nice girls/boys" don't talk or think that way about their parents; that they feel scared in going to school the first day—unless a parent says "only babies cry."

These previous examples are simplistic, but they are intended to illustrate ways in which children learn through a pattern of messages that one should not have certain feelings, that feelings are not real, or that feelings must be buried or masked. By age six many children have already begun to bury, block, or mask their feelings. They have begun to lose contact with their feelings. Consequently, they are denied this useful source of information. These repressed or distorted feelings continue to be a source of motivation through the developmental stages of childhood. Without understanding what these feelings mean, children have difficulty becoming responsible for their appropriate expression. Lacking a language of feelings, that is, a vocabulary that describes feelings, also makes it difficult to express feelings in ways other than body language and behaviorally acting them out.

In developing an identity and autonomy, the child searches for a sense of worth and competence, the two dimensions of self-esteem that are pathways that lead to personal growth. The six primary emotions with their biogenetic and psychological bases are essential for healthy growth:

> *anger* and *fear* alerting the child to that which may be threatening or blocking goals;
>
> *sadness* quietly informing the child how loss or deprivation may affect well being;
>
> *guilt* telling the child that a discrepancy exists without or between the child and social or moral norms, a moving away from the center of important beliefs;
>
> *interest-excitement* moving the child to engage in activities that create meaning and mastery; and
>
> *joy* being a state of satisfaction and pleasure as a consequence of valuing and feeling valued plus a sense of power and control.

Previous examples have suggested ways in which parents (or teachers and other significant adults) *teach* children to avoid their feelings—to block, deny, or mask emotions. But this is only part of the explanation. The other way of learning to avoid feelings is initiated within the child. For the majority of children, early life contains many experiences that bring pain and discomfort ranging all the way from mild anxiety to overwhelming grief. In order to protect the self from negative feelings, the child learns through trial and error, modeling, and reinforcement to escape from this inner state of discomfort. These unresolved feelings may accumulate as inner tension disturbing to bodily functions and mental processes—even inhibiting the experiencing of positive emotions. As the child denies feelings, nullifies judgments and evaluations, repudiates personal experiences, he/she begins to *disown* parts of the self as the process of repression becomes an automatic response. When emotional responses are blocked, repressed, or masked, the child avoids dealing directly with real life problems as well as personal emotions, and consequently, does not learn problem-solving skills nor effective ways for managing emotions.

Teachers are probably no more effective than parents in helping children and youth learn how to use and manage their emotions. Teacher education programs, in general, have not emphasized this. All have been influenced by the common American cultural norms regarding feelings. If feelings are negative, they can't be trusted; or expression of feelings are a sign of inner weakness, such as crying when hurt. Admitting such feelings makes one vulnerable. Even *positive feelings* are viewed with suspicion by some who believe reason is the only basis for arriving at knowledge or decisions. In the next section, ways in which feelings are avoided are discussed. Ways of protecting and defending the self can be divided into two categories—*approach* strategies and *avoidance* strategies. Both strategies are a response to an emotional arousal: an attempt to act upon an emotion and dissipate its energy, deny its occurrence, or distort its meaning.

Avoidance Strategies for Defending

> *For defense mechanisms are spontaneous, unconscious ways of maintaining our sense of self-worth and adequacy in the face of threat. Yet, they involve self-deception and distortion of reality so that a habitual use of them is self-defeating. They prevent us from growing. (Atwater, 1979, p. 73)*

Information and feelings that are avoided through some form of denial or distortion are not available in their original form. They have either been banished from thought, or bent out of original shape so they no longer appear the same. As time passes, attention becomes more selective until only those things that conform to already established beliefs are seen and acknowledged. The ability to see things as they are has thus been reduced. Perspective has become narrow and rigid, giving a kind of tunnel vision. What doesn't conform to expectations is *ignored, screened out,* or *misinterpreted.*

In contrast to direct action strategies, individuals avoid attending to or using reason to evaluate the emotion. The student who is having academic difficulty may say, when offered assistance, "I don't want to talk about it" or may blame the teacher. Terms used to describe this process and examples of defense mechanisms that are used as avoidance strategies are withdrawal, forgetting/repression, denial, fantasy, substance abuse, rationalization, projection, displacement, and overcompensation. Most of the time defenses are used without awareness. The response is made without consciously linking emotion to an avoidance behavior. Some of these strategies, for example, withdrawal and forgetting, can be constructive in that they enable the individual to cope with expectations or demands of the moment. However, if overused, they become habitual and lead to maladaptive functioning. For example, a pattern of withdrawal from tasks in which one might fail results in depriving one of many opportunities for learning. Frequently forgetting obligations or promises that are somewhat unpleasant jeopardizes personal relationships. Other avoidance strategies such as substance abuse and projection seldom, if ever, have constructive value.

Withdrawal. When a person or situation is a source of anxiety or frustration, the option exists of physically avoiding contact with the source of discomfort. Children tend to withdraw from situations that elicit feelings of inferiority. A student may avoid certain academic tasks in math for fear of trying and failing, or refuse to participate in gym or athletic competition because of feelings of inadequacy. A pattern may develop in which persons avoid hurt by not getting involved or pretending they don't care. Becoming apathetic with an "I don't care" attitude is a way of defending feelings of self-worth. "If I care, try, and still 'fail,' what am I?" An adolescent may withdraw from social relationships because of discomfort that comes from a sense of inadequacy. Whatever the source or reason for withdrawal, it can lead to discouragement, because it deprives one of learning experiences for developing competence. However, as indicated before, for many occasions in life withdrawal is a healthy alternative.

Denial. Denial differs from withdrawal in that one refuses to see or hear aspects of external reality that are unpleasant, threatening, or overdemanding. The perception of real or potential harm is distorted, thus blunting negative emotional arousal. A child may simply refuse to believe that poor academic performance can lead to failing for the year or that his/her parents are having marital problems that might result in divorce. An adolescent may deny that a friend is exploiting or abusing him/her in an interpersonal relationship. The alcoholic typically denies any relationship between abuse of the substance and personal difficulties that he/she may be encountering. How often have many of us denied the amount of time and energy that a commitment will eventually take to fulfill? For example, if the author of this book had not kept denying (refusing to see) the inordinate amount of time it would take to finish the manuscript, likely the book would never have gotten started, let alone finished.

Denial does have a positive aspect. In certain situations, denial enables proceeding in a way that prevents or reduces the anxiety, grief, or guilt at that moment. Lazarus, a prominent stress researcher, argued that illusion and denial may be essential to health—for some people, in some situations. "Denial closes the mind to whatever *could* be threatening" (Lazarus & Folkman. 1984b, p. 135). He and Folkman cited medical research in which those who had confidence in the physician but avoided dwelling on the details of the surgery and their own vulnerability recovered more fully and quickly, had fewer minor complications, and showed less distress (George, Scott, Turner, & Gregg, 1980).

Much of life is ambiguous. Denying the worst when confronted with uncertain information and betting on the positive increases chances of success and minimizes the pain associated with the threat, harm, or loss. However, an individual risks denying "facts" which will catch up with him/her sooner or later. Such are the existential choices of life.

Forgetting/Repression. Forgetting and repression are the blocking of *inner* reality; whereas, denial is the refusal to acknowledge *outer* reality. Feelings from painful thoughts or events are "forgotten" at least for the time being. A student may forget to do a difficult assignment perceived as unpleasant. Adults may forget a dental appointment. When many demands are placed upon individuals, they tend to forget the less important things in their lives in order to direct energy to that which is most important.

Experiences, thoughts, or conflicting beliefs that are painful may be pushed into the nonconscious, sometimes called the subconscious, where they can't be recalled and they are not ordinarily available, at least not in the language of words. Items in the nonconscious may surface through images in dreams, daydreams, or meditations. A wide range of negative feelings such as anger, anxiety, grief, and guilt may be repressed, eventually resulting in depression, usually a blending of two or more emotions. This repression brings some relief from painful awareness of threat, but it constricts behavior and fosters defensiveness, as is seen in people who are tense and guarded most of the time. Feelings that are repressed also can come out indirectly; for example, hostility can be expressed by being late for class, forgetting to return something, or making it difficult to come to an agreement. Anger may come out in the form of sarcasm, ridicule, criticalness, or triggering migraine headaches. Some repression is a normal part of personal development, but its excessive use leads to defensive behavior and a fragmenting of parts of self.

Suppression. Suppression is a conscious control over a desire, thought, or situation that arouses anxiety and tends to be a healthier process than repression because it involves less self-deception and takes less psychic energy. Suppression enables an individual to control the emotion and express it at appropriate times or put it aside until it can be resolved. It is much like labeling and filing a document which can be retrieved later.

Fantasy. Fantasy, a psychological term that includes daydreaming, is as natural as breathing. Everyone engages in daydreaming throughout the day, sometimes while gazing into space, other times while reading a story, watching television, or listening to music. This type of fantasy is very enriching as a source of excitement and joy, and enables persons to be creative in thinking up solutions to problems (Singer, 1975). The four-year-old child talks to an imaginary playmate; the teenager may be a champion race car driver; or an adult may imagine ways of being a successful parent, teacher, or friend. Fantasy is imagining an event through thinking and visualizing instead of acting out the event. Desires and frustrations are gratified by imaginary achievements. Tensions can be relieved through imaginary actions. As such, substitution harms no one else and provides a means of fulfilling secret wishes without denying and distorting these wishes.

Although fantasy is important to mental health for problem-solving and emotional coping, it can become a defense mechanism for avoiding reality. The danger is in overuse, consequently the avoidance of coping with actual life situations and, in misuse, as a substitute for reality. A person can "daydream" out of the "real" world into a world that is immediately more satisfying. However, fantasy can be a powerful tool for creating dreams and goals, then visualizing ways to achieve desired outcomes.

Substance Abuse. Related to the defense of the psychological self is the abuse of chemical substances that provide physiological anesthesia for emotional discomfort resulting from unpleasant or threatening thoughts or events. Alcohol, food, drugs (both prescriptive and nonprescriptive), or tobacco may be used to reduce anxiety and provide immediate pleasure. These substances are tempting because their effect is instantaneous and automatic. Use of these substances can be pleasurable. However, the morning after and the long-range effects can be costly in lives, health, relationships, and money. This does not seem to be the place to cite statistics, but it suffices to say that the cost of substance abuse is staggering.

Psychological pain, as is physical pain, is an indicator that all is not functioning well. Such pain is like an early warning light, alerting us to an inner disharmony or to a threat, loss, or harm that may come to the organism. To allay pain (discomfort) through substance abuse is to believe in the myth that chemical responses are the answer to human problems. When substance abuse becomes a pattern that is part of a lifestyle, it prevents development of coping and creative responses to life events. The immediate avoidance or escape delays the growth of effective problem-solving skills and coping resources, whether in response to the little daily hassles or the major life change events. When persons avoid developmental tasks, they stop developing.

In addition to reducing the discomfort of anxiety, sadness, guilt, anger, or loneliness, certain substances include an alteration in mood, bringing an instantaneous although temporary state of excitement, joy, or tranquility. Even when chemical substances are used only for recreational purposes, they are habit forming and can lead to gradual withdrawal from reality, consequently giving control of self to the substance as well as to environmental events. A basic premise of this book is that person-centered, holistic education can develop and teach natural ways to create excitement and joy in living. Examples of such that are biologically innate are the "runners' high" or the "meditators' tranquility."

Rationalization. Rationalization is probably the most common form of defending self-esteem. Although less self-crippling than some other defense mechanisms, it is still a response that prevents us from taking full responsibility for our behavior. Rationalization is an attempt to *justify* behavior by giving reasons, excuses, and explanations that sound rational and appear socially acceptable but are actually not true. It involves deception of the self rather than conscious lying, which is an intention to deceive others.

Rationalization is an attempt to reduce the disharmony in one's mind and maintain a sense of adequacy for one's behavior. The student who fails an examination and gives as the reason that he/she "didn't have time to study because of family activities" when never mentioning an examination to the parents, is avoiding responsibility trying to maintain an image of being an adequate person. A rationalization often contains some truth; thus differentiating as to when someone is giving the real reason, rationalizing, or lying is not easy. In the short run, attributing behavior to reasons other than the real reasons minimizes the pain of guilt or inadequacy and the risk of social disapproval. However, in the long run, it hinders problem solving and development of resources to cope with life situations.

Projection. Another powerful form of defending the self against inadmissible desires or feelings is projection. By attributing nonconscious feelings and motivations to another person an individual is able to tolerate unacceptable emotions. In reality, the individual suspects others of being or doing that which he/she denies within self. The student who feels that no one in class likes him/her may be denying feelings of hostility and dislike for others in the class. The person is feeling, "I don't like them," but consciously thinking and saying, "They don't like me." When a student accuses a teacher of being disrespectful, the reason may be his/her disrespect for the teacher. Frequently with adolescents as well as with adults, their own sexual desires and initial responses are attributed to the other person, thus escaping responsibility for what might be embarrassing or make one vulnerable.

Projection is used because of the fear of one's own internal desires and feelings or the social consequence of expressing those desires. The person who has difficulty in expressing intimate feelings in relationships may accuse a companion of not caring or being inexpressive of feelings, when in reality that individual is unable to express caring. Regardless of the form that projection takes, when the behavior of projecting one's own feelings onto another person continues over time, a deepening dislike for the self develops. Others who are the object of the projection are likely to be confused and misunderstand the dynamics of the interaction.

Displacement. Since children are taught very early in life to inhibit certain feelings, particularly the expression of anger, what to do with the energy of these emotions becomes a problem. Discharging these pent-up feelings on objects or persons less threatening than those which initially aroused the emotion is *displacement.* To discharge the emotion onto an object that takes the place of the actual source is usually safer, done unconsciously, and provides release of hostility but can be destructive.

The child, who has a lot of anger toward a parent but is unable to express it directly, may redirect and release the hostility toward peers, teachers, toys, or even school or community property. Acting out behavior is frequently hostility accumulated from a source other than the one being attacked or abused. Children who are cruel to animals may be displacing anger. Vandalism often is motivated by displaced feelings. The spouse, the child, the secretary-receptionist in an office, or whomever the recipient of the displaced feelings is, wonders from where the feelings came when they are suddenly "dumped." The person being dumped on may be surprised or puzzled since the situation of the moment did not warrant arousal of such emotions.

Some forms of displacement can be relatively safe. The child who bangs the bedroom door when ordered to go to his/her room may experience a release of feelings, and the door is still intact. The teenage boy who has been angered by a parent or teacher and displaces the feelings by driving his car at high speeds is living dangerously. Releasing angry feelings through vigorous exercise or physical labor can be healthy. However, the displacement of feelings onto other persons is a destructive force in interpersonal relationships. Because most displacement behavior is nonconscious, it is not understood by the originator or the receiver, thus is usually not dealt with in an effective way.

Compensation. One way of dealing with feelings of inferiority, inadequacy, or insecurity is to compensate by striving for excellence, achievement, or success in another part of one's life. In this way a rewarding activity is found that can be substituted for failure or a deficiency in another area of life. Such compensation can be healthy when the focus is on satisfaction and competence gained, resulting in increased self-esteem. The young person who has a severe physical disability which prevents participation in sports and recreation may compensate by becoming an accomplished musician.

A major concern in the use of this defense mechanism is in overcompensation which may create a facade in terms of mastery and acceptability, but with the person still holding the self in low esteem. An unconscious anxiety or fearfulness exists that the core of the inner self will be exposed. "Proving" to oneself and to others that one is adequate or acceptable can consume much energy, and become, in some cases, the major goal over most of a lifespan. The danger is in avoiding perceived shortcomings or weaknesses that could be corrected or developed. Overcompensating to neutralize the feeling of inferiority can become so intensified that it is pathological.

Areas in which children frequently feel inadequate are in physical appearance (e.g., the shape of one's nose), health, mental ability, athletic performance, family background, and interpersonal relationships. Compensating is something that everyone engages in because people prefer doing those things at which they are good. Adler (1954) observed that compensation is a process that starts at birth when the child begins to push into the limelight, compel the attention of parents, and persist in efforts to master the environment, thus striving for superiority. Compensation in exaggerated form can inhibit development of healthy self-esteem. The development of potential strengths in areas in which one feels inadequate is prevented because the individual directs efforts in other areas which may or may not adequately compensate for inferiorities.

Regression. Retreating to an earlier developmental level to escape the anxiety of a present situation is a common occurrence among young children. This behavior of early childhood may relieve anxiety or get the child what he/she wants. Quite often regressive behavior is seen when the child's social position in the group is threatened, either by the arrival of a new sibling in the family or a new student in the classroom. A primary level child may revert to "baby talk" with the content of the words and the tone of the voice reflecting an earlier developmental stage. Bedwetting and thumbsucking may reoccur. Older children and adults may regress by whining, sulking, throwing a modified "temper tantrum," or engaging in "show-off" behavior.

Except for the immediate security and payoff in getting what one wants, regression has no positive benefits. When it becomes a pattern, it retards the development of problem solving and coping behavior, consequently leaving the person with even less adequate means for coping with everyday encounters.

MANAGING FEELINGS

Just as human beings are amazingly resourceful and creative in avoiding the reality of feelings, they are equally capable of using feelings to accomplish the finest and noblest acts of human existence. The small child naturally lives with feelings, both pain and pleasure. The maturing individual needs to make some commitment to maintain contact with emotional reactions while developing intellectual reasoning to evaluate emotions. If defense mechanisms discussed in the previous section become part of one's lifestyle for coping with life's problems and emotions, the feelings fade from awareness but continue to influence behavior in nonconscious ways, becoming part of what Branden (1971) called "the disowned self." The results have significant effects on the clarity and efficiency of thinking, making it incomprehensible to understand the motivation for one's behavior. This leads to contradiction and ultimately to disharmony among one's feelings, thoughts, and behavior.

Managing one's feelings does not mean never using any defense mechanisms. At times some defenses, for example, denial, rationalization, and displacement, can give immediate relief from or prevent psychological pain. Developmentally, feelings need to be processed continuously, not blocked in their ebb and flow with intellect, not avoided, or not denied. This does not necessarily mean acting upon them behaviorally, but some conscious evaluation does need to be made about what feelings mean and what to do with them.

Approach Strategies for Coping and Growing

Approach strategies are those in which one knowingly acts upon the emotion, either outwardly or inwardly. The direct action may be automatic when it occurs, but later reflection upon the action reveals a conscious awareness of the emotion and an understanding of the behavioral response. Basically two approach strategies exist for consciously responding to demands, expectations, and conditions in the environment—*problem-focused coping* and *emotion-focused coping* (Folkman & Lazarus, 1980; Lazarus & Folkman, 1984a). The person's relationship with the environment is mediated by cognitive appraisal, then problem-focused and emotion-focused coping are used to manage the situation and the response to it.

Cognitive Appraisal. Cognitive appraisal refers to how the person evaluates the situation. Cognitive appraisal has two processes—*primary appraisal* in which the person evaluates what is at stake, and *secondary appraisal* in which the person evaluates what coping resources and options are available. In *primary appraisal* the individual makes an evaluation of how the demand, expectation, or situation is likely to affect well-being, that is, whether the event is likely to be of harm, of loss, or a challenge. The harm or loss can be that which has already occurred or that which is anticipated. Challenge refers to an anticipated opportunity for mastery or gain. In almost all situations, the harm or loss involves self-esteem, relationships, property, position, or status, and seldom the individual's personal safety.

In *secondary appraisal,* the individual evaluates the resources and options available to meet demands, expectations, or challenges of the situation. The degree to which a person experiences psychological stress, that is, feels harmed, threatened by loss, or challenged "is determined by the relationship between the person and the environment in that specific encounter as it is defined both by the evaluation of what is at stake *and* the evaluation of coping resources and options" (Folkman & Lazarus, 1980, p. 223).

The cognitive process described is affected by both situational and personality variables. Situations vary in potential for eliciting harm or challenge. The death of a close friend, changing job responsibilities, and a change in residence, all require differing degrees of psychological adjustment, and consequently are a source of stress. However, the effect of these situational variables is mediated by beliefs, values, and commitments. The meaning given to the situation by appraising its relationship to well-being determines the physiological and psychological response.

Coyne and Lazarus (1980) also noted that cognitive appraisals are not static but are modified in response to changing internal and external conditions. *Reappraisal* is a feedback process which results in changes in a person's evaluative judgments. New information or new insights can modify how the situation is perceived to affect well-being, thus changing the direct action one needs to take. Thoughts or behavior may be altered to reduce distress without any intention of changing the event or one's relationship to it.

Coping. After evaluating what is at stake and what resources and options are available, the individual attends to managing the problem or regulating the emotion. Like cognitive appraisal, *coping* mediates the relationship between the situation and the person. *Problem-focused coping* refers to thoughts or behaviors which can be directed at managing the problem; *emotion-focused coping* refers to thoughts and behaviors directed at regulating the emotions. "*Coping* is defined as the cognitive and behavioral efforts made to master, tolerate, or reduce external and internal demands and conflicts among them" (Folkman & Lazarus, 1980, p. 223).

Although coping efforts are made in response to stress appraisals, appraisal and coping continuously influence each other throughout an encounter. As individuals *reappraise* what the situation requires *and* their capability to handle the situation (primary and secondary appraisal), they may modify problem solving and emotion regulating behavior (coping).

Personal Control—
Problem-Focused Coping

Aggression or Assertion. Problem-focused coping is taking some kind of direct action to solve or manage the problem or situation. In acting upon the emotions of anger and interest/excitement, the response can be either aggressive or assertive. Nonassertion is another style but is an avoidance response. With the aggressive and/or assertive style an active, directed effort is made to achieve goals and resolve the emotion or naturally expend its energy; consequently, the organism returns to a physiological balance and an inner harmony. Because acting aggressively is natural developmentally, much of early childhood training is directed toward controlling aggressive behavior. If this childhood training teaches overcontrol, the person becomes passively aggressive or nonassertive, neither of which is the most appropriate style to use in coping with life events. Nonassertion indicates an avoidance of acting upon emotions or suppressing them from consciousness. However, in emotion-focused coping the option exists of consciously choosing not to act upon a feeling because in a specific situation it appears reasonable not to do so. In such instances dissipating the energy of the emotion through physical activity or changing thoughts and self-talk is desirable.

Aggressive behavior does dissipate energy and frequently results in achieving the immediate goal, but immediate and future consequences often are undesirable. Social rejection, isolation, and/or retribution for aggressive acts can make aggression costly. Unfavorable consequences for the person are obvious. Counteraggression by the other person is a likelihood.

Assertive behavior is a style for protecting and defending well-being. Because assertion is a direct, open expression of beliefs, feelings, or needs, it can be motivated by any of the six primary emotions, be they positive or negative. These beliefs and feelings are expressed by the person and communicated without evaluating the other person's worth nor disregarding rights.

In behaving assertively, one is acting upon feelings, thereby, the energy of the emotion tends to be dissipated. One's self-esteem is maintained through the expression of feelings congruent with thoughts and actions. For example, one may feel strongly about a particular issue a committee is studying. As a member of the committee, an individual expresses his/her convictions in discussions and files a written minority report when the committee recommends a different position. While regretful that his/her position was not adopted, the dissenting member has the satisfaction of acting to the extent possible to influence the final recommendation.

In a sense, assertive behavior validates the inner being, thus affirming worth and competence (control). Although no assurance exists that conflict or threat will not result from assertive behavior, it generally results in more satisfactory interpersonal relationships, problem solving, and the achievement of goals.

Problem-Focused Coping. In problem-focused coping, the individual engages in *cognitive and behavioral* efforts to deal with the source of the stress, that is, the situation or event, either by changing behavior, by changing environmental conditions, or both. Thoughts and behavior are directed toward problem-solving efforts and direct action for dealing with the situation. Knowing what to do in response to an external event, demand, or expectation is the basis for having a sense of control. Effective coping action is based upon knowing what to do, and if one doesn't know, then seeking information about the situation becomes predominant (Lazarus & Folkman, 1984b). Information seeking is one of the basic forms of coping, though when it becomes exaggerated and compulsive, it is counterproductive.

Examples of both types of coping are taken from a *Ways of Coping* instrument developed by Lazarus and his associates (Lazarus & Folkman, 1984a) in a study of coping responses of 100 community-residing adults. Over a period of one year 1332 episodes were analyzed for how participants coped with the stressful events of daily living. What follows are items illustrative of efforts of what one can do to manage the problem (situation or event):

Just concentrated on what I had to do next—the next step.
Tried to get the person responsible to change his or her mind.
Talked to someone to find out more about the situation.
I made a plan of action and followed it.
I was inspired to do something creative.

> Bargained or compromised to get something positive from the situation.
> Talked to someone who could do something concrete about the problem.
> Stood my ground and fought for what I wanted. (pp. 328-331)

Problem-solving thoughts and actions, such as those listed, can begin early in life. Staying in contact with one's feelings is essential as a source of information as well as motivation for developing life skills for problem solving. If the interplay of feelings and reason is avoided or blocked when coping with daily situations, the child, or for that matter an adult, finds it increasingly difficult to achieve success and acceptance. Parents and educators are in critical positions to model and develop problem-focused coping behavior.

Personal Control— Emotions-Focused Coping

More often than not, to take *direct action* upon the situation that is the source of one's feelings is inappropriate or impossible. This lack of direct action leaves the individual with the energy of the emotional arousal—anger, anxiety, sadness, or guilt. Even the *seeking of information* provides no additional desirable alternatives. Managing one's personal feelings through emotion-focused coping becomes the strategy for personal control. This refers to *cognitive and behavioral* efforts to reduce or tolerate the emotional arousal or distress, resulting in the person feeling better about it. Much of our energy is directed toward managing negative feelings and maintaining self-esteem and interpersonal relationships. Research findings by Folkman and Lazarus (1980) confirm, however, that both problem *and* emotion-focused coping are used in virtually every stressful encounter.

However, in those situations where altering the situation is not possible or advisable, individuals have the choice of at least managing feelings through cognitive or behavioral control. Certain things can immediately reduce the emotional arousal. For example, by attending to other tasks, one's mind can be distracted from thoughts and images that aroused the anger. Vigorous physical activity such as screaming, crying, walking, playing tennis, running, or pounding can give immediate release. Because feelings originate mostly from thoughts, feelings can be changed by altering thoughts and self-talk. By changing beliefs and values, emotional arousal can be minimized, perhaps even prevented. Direct action for problem solving may be taken at some later time after the feeling and the situation have been reappraised to determine whether anything else needs to be done. Selected items from the *Ways of Coping*

(Lazarus & Folkman, 1984a) scale are written in a manner to illustrate how one can have emotional control and lessen emotional distress (pp. 328-331):

> Turned to work or substitute activity to take my mind off things.
> I felt that time would make a difference—the only thing to do was to wait.
> Hoped a miracle would happen.
> Slept more than usual.
> Accepted sympathy and understanding from someone.
> I told myself things that helped me to feel better.
> I let my feelings out somehow.
> Made light of the situation; refused to get too serious about it.

The point to be reiterated is the importance of consciously monitoring and processing feelings until some resolution occurs. The alternative to the approach strategies of problem-focused and emotion-focused coping is to avoid taking responsibility for altering the situation or lessening one's emotional arousal. Avoiding direct action and not managing one's feelings inhibit the development of self-confidence and a sense of worth.

Managing Anger

To illustrate emotion-focused coping let us use anger as the emotion. Anger is an emotional response to perceived frustration or injustice. We say to ourselves that things must, should, or ought to be a certain way. It is a neurochemical, muscular and mental arousal for action to overcome or remove a condition that differs from our expectations. The situation that triggers the anger denies or delays us from attaining a goal, completing a task, or fulfilling an expectation. When we are stopped from doing what we want to do or don't get what we want, our anger motivates us to act upon the situation. When we have been wronged or see others treated unfairly, we become angry and want the situation changed.

Signs of Anger. What are the signs and sensations that make up the anger arousal? To begin with it is necessary to understand that anger is an emotion that ranges on a continuum from very low arousal to very high arousal. Words that describe a low to moderate arousal are annoyed, peeved, irritated, and frustrated. Furious, spiteful, mad, revengeful, and enraged fall at the moderate to high arousal end of the scale. Body sensations indicate changes in blood flow, pulse rate, muscular tension, breathing, and gastrointestinal comfort. Expressions like, "gives me a pain in the neck," "hot headed," "can't stomach that," "burning," or "ready to explode" reflect the powerful neurochemical changes occurring in the body. Changes such as facial expressions, particularly a tightened jaw, pitch of the voice, posture of the body, doubling the fingers into a fist, or tightening the muscles around the stomach and the abdomen are part of the anger arousal. A chronic arousal of some of these symptoms can create health or medical problems such as tension headaches, damaging of the teeth, or disturbances in the gastrointestinal system.

Usually the emotion of anger is of short duration as an immediate response to a situation. The emotion dissipates when the incident is out of sight or mind. If the emotion is prolonged it is because we *sustain* it, perhaps even *amplify* it by the inner self-talk and images around the scene. Small children become angry rather quickly, but it goes away just as quickly because they haven't learned to sustain it with thoughts and images. When we hold onto anger it becomes hostility or resentment. When this is the case the residual anger tends to spill into other areas of our life, being triggered by persons and events that have little or nothing to do with the actual source.

We have mentioned elsewhere how excessive anger or anger handled inappropriately can affect one's health and longevity. Although its exact nature is still unknown, the evidence is quite strong that anger can adversely affect one's cardiovascular system, immune system, gastrointestinal system, and skeletalmuscular system. If there is no direct cause-effect relationship, it certainly contributes to our vulnerability to diseases.

In describing the effects of suppressed anger and recent research linking styles of coping with anger and well being, Gentry (1983) wrote:

> There is ample empirical evidence that suppressed anger can and does result in disturbed perception, cognitive inefficiency, increased hostility, inability to resolve interpersonal conflicts, increased physiological tension, and heightened probability of homicide and spouse and child abuse . . . leads to a greater risk of premature heart attack, shorter survival time after diagnosed breast cancer, increased odds of developing essential hypertension, and major dental problems. (p. 64)

Further review of the literature leads one to conclude that unresolved, sustained anger is destructive, both personally and socially (Gentry & Kobasa, 1984; Tavris, 1982). Chronic anger turned inward tends to destroy the person in whom it lives. When turned outward in aggressive ways it tends to destroy others, interpersonal compatibility, and community harmony. When prevented, dissipated, resolved, or expressed assertively it functions as an emotion that alerts and activates the person to seek action that protects the self while respecting the well being of the community in which one lives (Gaylin, 1984; Warren, 1983).

Dealing with Anger. A necessary condition for resolution of anger is an awareness that one is angry. Very frequently we find that in working with youth the persons whose anger gets them in trouble have no early awareness of the physical sensations. Nor is there any mental labelling of these physical changes. By the time they are aware, the emotion is sufficiently strong so that it overrides reason, redirection, or constructive dissipation of the energy. At the other extreme is the person who has suppressed the awareness and the behavioral response where it may create internal conflict or be released in passive-aggressive ways such as quietly "forgetting" a request.

The first step in managing anger is becoming aware. Using the Mood Scan described at the end of this chapter may be helpful in identifying the general emotional tone. Body sensations such as warmness in the head, tension in facial muscles, or rapid heart beat are good indicators. However, some of the anger signs are the same as those of anxiety. Therefore, it is important to identify the *words* or self-talk occurring with the feeling. Perhaps the best check for understanding the feeling is to ask, "What *action* would I like to take?" Looking at what you would like to do is helpful in labelling the feeling. If your arousal includes a tightening up which you label as annoyance, irritation, or being "bugged," and you feel like you want to punch, push, shout, or verbally use strong words, you can label the emotion anger. When the arousal reaches a certain level the emotion is usually obvious, but the early arousals of low intensity can be more difficult to sense. Here the important point is to keep the feedback loop between the body and the brain open so the emotion can be labelled at the slightest arousal.

A method for cognitively intervening in any emotion is described in Chapter 16. The STOP, LOOK, LISTEN technique enables the person to make some connections between thoughts or images and the related emotion. Whatever technique is used, once anger is identified, three options are available: (1) simply avoid the situation, let it pass, forget about it, give it no attention; (2) take direct action by changing the situation or communicating one's feelings; and (3) deal directly with these feelings by dissipating their energy.

Whether one chooses to ignore the situation or take direct action as mentioned above, it is essential that there is resolution of feelings. If angry feelings are not resolved they tend to accumulate into resentment and hostility. We gunny sack them and dump them out at inappropriate times or places. Or, we may turn them inward on ourselves. We can take charge of managing anger constructively by the following:

1. Physically playing it out. Since anger is a strong action emotion it is helpful to provide a physical outlet. This can be vigorous physical activity, hitting or kicking something that is safe, or regularly exercising. Breathing deeply and slowly can effectively reduce the arousal. Directing the energy into some tasks we have been putting off gets the job done in a hurry.

2. Mentally playing it out. Sooner or later we must deal with the thoughts and images that are associated with the situation. Use your thoughts and images to either (a) distract yourself (out of sight is out of mind), (b) use humor to magnify or minimize the event until it is ridiculous, or (c) see yourself saying to the person or situation what you really feel like saying. Talk out loud in a place where no one else will hear you. Screaming, yelling, or crying can dissipate the energy.

3. Talking it out. Find a friend who will listen and whom you can trust. Say what you feel like saying about the event or the person. Or write a note, then destroy it.

4. Changing the meaning of such events by changing our thinking. What we tell ourselves at the time the event occurs determines how we are going to feel about it. The *key* then is to *consciously* attend to the meaning we give the event, our beliefs and self-talk about the event. The anger arousal can be tested with reason since feelings are not necessarily rational. Our emotional response can change in several seconds by our saying to ourselves something like, "He's really mad at himself and acting out his own frustrations," instead of, "He's really testing my power and intentionally trying to give me a bad time."

None of the above four actions are exclusive of one another. Ordinarily several are used to some extent in managing anger effectively. In showing positive regard for the other person and empathic understanding of the situation, conditions for constructively managing the anger are increased. Strengthening our own sense of security and adequacy decreases the likelihood of feeling threatened or thwarted, consequently lessening the necessity for anger to protect and affirm our rights, interests, or expectations.

MAKING CONTACT

> *How the individual feels about himself, how he feels about those with whom he is associating, and how he feels about the setting in which he finds himself determines, to a large extent, what he will attempt to do and the effort he will make to carry it out.*
>
> *(Eberle & Hall, 1979, p. 15)*

By now it should be evident that feelings are vital signs giving us information about an external or internal event or condition and how it is affecting the well-being of the organism. Consequently, it is critical that we attend to and take action upon the feelings. Clinical observations summarized by Nemiah (1978) as characteristic of patients with psychosomatic disorders highlight the importance of learning to deal with feelings early in life. As identified at the end of Chapter 3, pages 98 and 99, persons with these psychosomatic disorders have difficulty in describing their feelings, have an awareness of these disorders but have trouble localizing them within their bodies, are not able to clarify their feelings, have thoughts and feelings but often are unable to associate these at the time they occur or in recalling them later, and spend much time on external environmental events.

Virginia Satir, widely known and successful family therapist, observed that individuals pay a high price when they have

> looked without seeing
> listened without hearing
> spoke without meaning
> moved without awareness
> touched without feeling
>
> The price is in not feeling good about ourselves and others, not feeling loved, not getting things done, and not having hope. (Satir, 1976).

Feelings provide direction and protection in exploring many pathways to personal growth and fulfillment. They are both pleasurable and painful. Being open to feelings requires a commitment to awareness and reason. Possibilities for personal control are enhanced when individuals listen to these feelings, evaluate them with reason, and allow the two to ebb and flow.

Making an appraisal of how each of life's events is likely to affect well-being, then determining capability to deal with the event are the dual functions of cognitive appraisal. Coping with events requires both problem solving and emotional regulation. The first of the dual functions of coping requires individuals to focus on problem solving to either change the situation or modify behavior in response to it. The second function of coping is to focus on managing emotions, sometimes the only acceptable option. However, in most situations both functions are used in taking direct action on the situation and on emotions.

Defensive coping provides primarily emotional palliation. If used minimally, especially with some awareness, it can protect a sense of personal worth and competency without serious distortion or masking of feelings. Avoidance strategies such as withdrawal, denial, rationalization, forgetting, and compensation enable protection of the self. They minimize the emotional pain of negative aspects of major life events as well as everyday hassles.

Emotions are indicators of the person-environment transaction. They are signals to others of our inner status. When emotions are free flowing and continuously moderated by reason, they are a source of power and energy. If fine tuned, emotions can enhance health and meaning in life.

ACTIVITY: MOOD SCAN

A mood scan allows us to listen to our feelings. The primary emotions can serve as a guide to labeling them—anger, anxiety, sadness, guilt, interest, or joy. However, the words we choose to label the feeling may be any one of dozens that indicate a level of intensity or variation of *one of these fundamental emotions. For example, words such as irritated, annoyed, frustrated and mad are used to describe the arousal of anger.*

We can increase our emotional awareness if we stop and frequently ask ourselves during the course of the day, "What am I feeling?" After "tuning in" we can decide what to do about it. Unless we are talking or actively engaged in some task requiring our full attention, the mood scan can be done most anytime.

Mood Scan Instructions

To the extent possible seek a position that is convenient and comfortable. Close your eyes or gaze at a spot in front of you. Try to relax your body by taking a couple of deep breaths and feeling the relaxation as you exhale all the air. Now turn your attention to any inner feelings or an overriding mood, but do not try to put a label or words on the feeling at this time . . . Just become more aware of the general tone of the mood . . . Now, take the next step by figuring out what the feelings mean . . . What they are telling you to do? . . . If you were free to act on the feelings, what would you do? . . . What do you picture yourself doing? . . . Is the feeling mostly positive or negative? . . . Now try to label the feeling with words that reflect one of the basic emotions—anger, fear or anxiety, sadness or grief, guilt, perhaps interest-excitement, or joy and contentment . . . Where did this feeling come from, and when did it start? . . . Lastly, ***decide*** *what you want to do about the feeling—hold on to it or let go of it? . . . You can use words, phrases, images, or action to strengthen or alter the feeling . . . Open your eyes and follow through on your decision about what you want to do with the mood.*

A note of caution is needed. By simply attending to an emotion it is possible to increase its intensity and duration. If the mood is a negative one, e.g., anger or depression, prolonging or amplifying it can be harmful. Of course this is what one does when worrying or obsessing on some actual or anticipated event. The mood scan is intended to enable you to ***identify*** *the mood, then* ***decide*** *what you want to do about it. Persons who have difficulty controlling their emotions ignore one or both of these steps.*

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CHAPTER 5

ENCOURAGEMENT, DISCOURAGEMENT, AND MOTIVATION

Encouragement is to the human spirit what food is to the body. Without it physical, emotional, and mental growth are stifled. With extreme discouragement we may actually wither and die. From the beginning of life, the encouragement process nurtures us. It stimulates interest and excitement and causes individuals to pursue possibilities and joys there are in being human. Thrills come from watching the joy of a two-year-old child learning to catch a ball thrown by an enthusiastic parent, a teenage boy with muscular dystrophy completing a foot race with his peers on the sideline cheering, and a lively eighty-year-old person being driven to the airport by one of her supportive children for beginning a visit to friends 2,000 miles away.

Conversely, discouragement can destroy the will to live effectively, preventing the empowering of oneself with a sense of worth and competence. From a spiritual point of view, encouragement might be viewed as that process which creates a uniquely divine yet human spirit referred to as the soul. To "kill" this inner spirit in another human being may be the greatest wrong one can do to another person.

In this chapter the meaning of encouragement is explored as the essential element in the human interaction process that facilitates growth and change, whether one's role is a teacher, counselor, parent, or friend. Symptoms and sources of discouragement are examined. The Adlerian concept of encouragement is then extended in Chapters 6 and 7 to the role of encouragement in developing human potential and the realization of human possibilities. Encouragement is the most effective tool we have for motivating another person.

The positive and primary emotions of interest and joy are the affective components to the encouragement process. These two emotions can allay and prevent the negative emotions from dominating our motivation, thus freeing us to explore, discover, and enjoy life. For example, researchers have shown that when joy is induced children are significantly more altruistic. When distress and sadness are present, children have less altruistic behavior (Moore, Underwood, & Rosenhan, 1973). Through encouragement teachers and counselors become a powerful force for motivating students and minimizing disciplinary problems. Poor academic learning and behavior problems are in a large part caused by discouragement, certainly worsened when adults show a lack of positive regard and confidence.

ENCOURAGEMENT AND MOTIVATION

Building Feelings of Worth and Confidence

To Cause To Have Heart. To show encouragement to another person is to express a belief in that person's worth and capability. It is a confidence in that person's capability to discover, achieve, master, cope with, or enjoy life's experiences. This process enables the one receiving the encouragement to develop and use inner resources, but most importantly provides the courage to act in positive ways in striving for significance (Dinkmeyer & Losoncy, 1980). It is the most valuable gift we can give to another person. Encouragement has been described as the most powerful tool we have for facilitating growth and change while at the same time respecting the individual's freedom and right to make his/her own choices. Encouragement is not a way of manipulating people or persuading them so as to have them act the way we want. The individual's own goals and purposes are respected or, at least, a mutual acceptance occurs.

The origin of the word "encourage" can give us the richness of its meaning. Courage comes from a French word meaning "heart." If we add the prefix "en" which means "causing to become" we have the root meaning "to cause to have heart." What better way can we define encouragement than to describe it as a transaction that incites, inspires, stirs, moves others to explore, achieve, cope, and enjoy being alive. It is energy releasing. Because energy is power, encouragement becomes the most powerful force available to us for influencing another person while still respecting that person's freedom and individual will. The primary purpose of encouragement is to instill confidence in the person's own worth, abilities, and possibilities. When working with students, this means helping them believe in themselves and their abilities. An encouraging teacher makes this central in relationships with students and in teaching approaches.

Dinkmeyer, McKay, and Dinkmeyer (1980) in their teacher's handbook for *Systematic Training for Effective Teaching* have summarized the various aspects of encouragement:

> Encouragement is having faith, giving hope, reducing competition, eliminating unreasonably high standards and double standards. Encouragement means accepting students as they are and separating their work from their worth. Encouragement is also a special language, both verbal and nonverbal. (p. 49)

The concept of empowering embodies the essence of encouragement. The process of encouragement is the empowering of another person; that is, "to put into" another person the interest and the capability to act or perform effectively.

Encouragement Rather Than Praise. Now that we have defined encouragement what does one say and do to be encouraging? The common belief is that praising another person for something that has been done is encouraging. It may or may not be. The danger in praise is that it establishes an approval condition in order for one to be a worthy and competent person. The person giving the praise makes a judgment and the person receiving the praise may become dependent upon that evaluation for approval. The other type of response by the person being praised is to rebel against being dependent upon the praiser. Some differences are obvious and others subtle. The following have been adapted from Dinkmeyer and Losoncy (1980); Dinkmeyer, McKay, and Dinkmeyer (1980); and Sweeney (1981):

> Praise is a reward in the form of approval given for a completed achievement: "Your work is the best in the class."
>
> Encouragement is an acknowledgement of effort: "You worked hard and it payed off for you."
>
> Praise tells students they've satisfied the demands or expectations of others: "I'm proud of you and your work."
>
> Encouragement helps students evaluate their own performance and how they feel about it: "I'll bet it feels good to have all your work completed and to have done so well."
>
> Praise connects students' work with their personal worth, inviting fear of failure and disapproval, resulting in feelings of inadequacy: "You did well, I only hope you can keep it up."
>
> Encouragement focuses on strengths, what has been accomplished, and on helping students to feel confident about their abilities. It instills faith, shows acceptance, and respect: "You had some difficulty with several questions, but you did understand the others. With a little help I believe you can do the ones that seem hard for you."
>
> Praise tends to be withheld until a certain level of performance is accomplished since it is dependent upon achievement rather than effort: "Your work is not up to what I expect of seventh grade students, but you have improved."
>
> Encouragement can be given freely since there is almost always an effort and some achievement that can be recognized,

or one's belief in the other person's capabilities can be expressed: "That's a hard one but I believe you can work it out."

Praise tends to emphasize being in a superior position, having power or control: "What a good job you did!"

Encouragement is a message that expresses equality and respect for the other person: "Thanks, that helped a lot. I really appreciate what you did," or "That came out well for you."

As one can see from the listed comparisons, praise is a limiting response and to some extent can even be harmful because it focuses on external criteria for approval of one's worthiness and competence. Encouragement promotes internal motivation and responsibility, personal achievement, and the satisfaction in doing the activity as well as satisfaction with the final outcome. Effort and improvement are emphasized. Assets, contributions, and appreciation are recognized.

Encouragement and Reinforcement

Although encouragement may be reinforcing, these two approaches to influencing behavior are not the same not are they necessarily incompatible. However, this writer has a bias for the Adlerian concepts of human growth and development including the use of encouragement for motivating academic, social, and emotional growth. Adlerians have referred to encouragement as motivation modification in contrast to behavior modification. Positive reinforcement as a technique of behavior modification can be the use of anything that will maintain or strengthen a particular behavior, making it more likely that the behavior will reoccur. Reinforcers include verbal and non-verbal responses, physical closeness, touching, rewarding with activities, privileges, materials, or food. Reinforcement is contingent upon a specific response that is considered appropriate or acceptable. A specific, desired behavior is associated by the student with a payoff, thus the likelihood that the behavior will occur with greater frequency, intensity, or more accuracy.

A comparison of encouragement and reinforcement is made in Table 5.1. The ultimate outcomes of these two approaches to growth and development may be more alike than dissimilar—the attainment of a sense of competency and self-direction. What differs are the methods to achieve the outcome. Encouragement is more likely to nurture certain

Table 5.1
A Comparison of Encouragement and Reinforcement

Dimension	Encouragement	Reinforcement
Purpose	To motivate, inspire, hearten, instill confidence	To maintain or strengthen a specific behavior
Nature	Focuses on inner direction and internal control; emphasizes personal appreciation and effort more than outcome	Focuses on outer direction and external control; tends to emphasize material appreciation; emphasizes outcome
Population	All ages and groups	Seems most appropriate for children, situations with limited self-control and development, and conditions of specific problem behavior.
Thoughts/ Feelings/ Actions	A balance of thinking, feeling, and actions with feeling underlying the responses; i.e., satisfaction, enjoyment, challenge	Attending primarily to an action (behavioral) response that is observable
Creativeness	Spontaneity and variation in how encourager responds; encouragee has freedom to respond in spontaneous and creative ways; however, it may be difficult to understand the expectations of the encourager	Reinforcer responds to very specific behavior in a specific way; reinforcee is expected to respond in a specific and prescribed way; little doubt about the expectations of the reinforcer; helpful in establishing goals
Autonomy	Promotes independence, less likelihood of dependency upon a specific person or thing; more likely to generalize to other life situations	Tends to develop a strong association, perhaps dependence between a specific reinforcer and a behavior; less likely to generalize to other life situations

positive attitudes such as optimism and confidence. Reinforcement appears to be more effective in developing specific academic and social skills.

SIGNS OF DISCOURAGEMENT

Nature of Discouragement

Discouragement is an emotional state that all of us experience over and over in life. Perhaps some of us have become discouraged to the extent that it pervades our perceptions and life style. Happily, for most of us it is only a temporary state rather than a characteristic trait of our personality. One of the most tragic scenes one can witness is a seven- or eight-year-old child who is discouraged, spirit broken, having already decided that life is terribly unfair or isn't worth living. At least the discouraged but angry and aggressive child or adolescent is still fighting for life. The withdrawn, dejected person has already decided that life is hopeless and he/she is helpless to do anything about it, thereby is turned off and drops out at an early age. Fortunately, most young people when encouraged continue to see life as a challenge, a journey for realizing their hopes and dreams. Their worth and competence are validated through meaningful relationships and experiences, through sharing with others, and enjoying the satisfactions, successes, and achievements along the way.

Discouragement can come at any time in life. However, an encouraged child certainly is building up immunity against becoming a discouraged person later in life. Discouraging events will occur but they don't have to make a discouraged person. We need to realize that a discouraged person wants the same things that others want—to be an effective human being, to feel valued and competent. However, discouraged persons employ ineffective ways of reaching these goals. They arrive at mistaken beliefs about themselves and how their needs can be met. Consequently they engage in faulty thinking and self-defeating behavior because they are unwilling to risk being hurt or know of no other way to reach their goals. Frequently some immediate payoff occurs for this faulty behavior which results in the person getting stuck, even though the long-range benefits are self-defeating. The person who dominates social conversation by frequently interrupting or discounting what others have said, certainly becomes the center of attention but is sure to alienate others. Such people may have grown up in a discouraging atmosphere in which they were not recognized for behaving in ways that appropriately achieved their goals.

Any one of the negative emotions—anger, anxiety, sadness, or guilt—may increase as behavioral symptoms of discouragement appear. Interest and joy—the two positive emotions—decrease under discouraging conditions. We frequently use the term depression to describe the attitude and behaviors of someone who is discouraged. Depression is not a separate emotion but a mix of several, e.g., anxiety, anger, sadness, or guilt, a condition which decreases optimism and physical activity of the body and is felt as fatigue.

Seligman (1975), an experimental psychologist, has formulated a learned-helplessness model of depression which seems to explain in part how discouragement occurs. He suggested that although anxiety is the initial response to stressful and discouraging situations, it is replaced by depression if the person comes to believe that control is unattainable. His cognitive formulation emphasizes the way in which individuals learn to *construe* the relationship between their own efforts and outcome. If efforts have little or no effect on outcome, the individual sees the situation as helpless and all efforts to be in vain. Seligman proposed that the crucial factor to identify in helplessness is to what persons attribute their helplessness. If the situation is temporary or one in which hope exists that the obstacles can be overcome, individuals are likely to initiate efforts to control or influence the event or situation.

In a popular children's book, the assertion of the Little Choo-Choo Train, "I can because I think I can," is the essence of overcoming or preventing discouragement. Helping others believe that they can, becomes the goal of encouragement.

Symptoms of Discouragement

Whether one is a teacher, counselor, parent, or friend, being cognizant of symptoms which characterize a discouraged person alerts us to opportunities to be more encouraging. Innumerable signs of discouragement could be listed. These signs can be categorized in a non-technical way that enables us to make practical use of them in our observations and methods for being encouraging. We need to note that one symptom doesn't necessarily make a discouraged person nor do several symptoms. What is important to observe is whether the discouragement is a tentative state associated with a life event or whether it is a rather stable trait which pervades the person's lifestyle. However, in either case we can be encouraging in our contacts with the person.

A useful way of characterizing a discouraged person has been developed by Losoncy (1977, p. 10). Earlier Dreikurs and Grey (1968) identified four goals underlying misbehavior, a very useful scheme for understanding children's behavior: attention-getting, struggle for power, revenge, and display of inadequacy. What follows is a brief summary of symptoms of discouragement with some modification of Losoncy's list. Two of them, thoughts of worthlessness and a lack of confidence, have been deleted from the listing since some level of deficiency in these two components of self-esteem are fundamental in the manifestation of the other seven symptoms. As described previously the two core components of positive self-esteem are a sense of worthiness and a confidence that one is competent in coping with and mastering everyday life events. Therefore, in the list are reflected seven symptoms that, while not all-inclusive, are comprehensive in representing those categories of behavior that show discouragement. These seven symptoms flow from a feeling of worthlessness and a lack of competence or as Bandura defined it, lack of self-efficacy (1982):

1. excessive need for attention,
2. need for power and control,
3. need for revenge,
4. avoidance of participation and responsibility,
5. need for perfection,
6. closed-mindedness, and
7. dishonesty.

Before we discuss each of these symptom categories, let us look at guidelines that may be useful in making an evaluation as to how discouraged a person may be.

1. Is the expression of the symptom mild, moderate, or severe? That is, how excessive or extensive is the condition when you compare the behavior to what seems to be the norm for the age group?

2. Is the behavior a temporary state that is short-lived and

occurs infrequently or is it a durable trait of the person that occurs with much frequency?

3. Are other symptoms present and are they interrelated? For example, stealing and lying (dishonesty) are frequently done out of anger to get revenge.

Excessive Need for Attention. Which one of us does not enjoy or seek attention of one kind or another? We all appreciate attention but when attention-seeking is excessive and persistent it can become annoying, even disruptive.

Young persons, like adults, seek to confirm their existence and significance. Attention-seeking behavior may be constructive or destructive. Examples of constructive or mostly positive attention-seeking behaviors are being the good student, saying witty things, using a large vocabulary, grooming before the class, and wearing unusual clothing. Examples of destructive or negative attention-seeking behaviors are constantly being out of one's seat to be noticed by the group, showing off, having a temper tantrum or being a tyrant, having unrealistic fears or intense dislikes (of bugs, bridges, vegetables, boys, or girls), tapping a pencil, having the messiest desk in the room, disrupting or displaying any behavior that makes one stand out, and even to the extent of seeking punishment. Even such unusual behavior as eating chalk may be for gaining attention.

Whatever the behavior, the purpose of attention-seeking is to be noticed, to be valued, and to obtain a sense of belonging. To be a "negative somebody" is better than to be a "nobody." What the child is saying is, "I only really count when I am being noticed." The human psyche cannot tolerate for long the feeling of being nonexistent. Discouraged persons need constant reassurance and make excessive attention demands upon those around them. The usual remedy which is giving the person more attention does not satisfy the insatiable need for attention. Unless a systematic effort is made to be encouraging, the attention-seeking behavior will continue in an effort to elicit reassurance.

When attention is given to the person, it should be for positive, appropriate behavior and at a time when the person is not demanding it. To the extent possible attention should not be given for inappropriate behavior. Engaging the person in constructive activities that are of interest may at least for the time abate the demand for attention. Attention should be based on cooperative, constructive behavior, and effort as well as achievement in academics, interpersonal relationships, extracurricular activities, sports, and recreation.

Need for Power and Control. Power in a positive sense is the capability to accomplish a desired goal. Acting responsibly and taking charge of one's behavior is the ultimate in being an effective human being. Believing that one has this capability is essential for developing good coping and mastery skills. These are essential to affirming the competence aspect of self-esteem and being able to direct one's own life. This in turn affirms our worth as a person. However, some persons, usually early in life, come to believe that they are important only when they are demonstrating their own power to control by challenging authority, dominating others, or proving that no one can boss them. Having a need for constantly demonstrating one's power in order to validate personal worth, is a sign of a discouraged person. This discouragement may result from not being able to get attention for positive behavior, but only for negative acts. However, even attention for negative behavior doesn't count that much. Experiences with overly dominating or permissive adults increase the likelihood of a child deciding to seek significance through power.

The purpose of power-seeking behavior, then, is to compensate for feelings of inadequacy and inferiority. Such persons believe that they belong only when in control. Examples of behavior that may be power-seeking in its intention are bullying, crying, disobeying, open defiance, arguing, a "know-it-all" attitude, using sex for exploitation or seduction, disagreeing and then complying, dawdling, quietly refusing a request, or forgetting. Underlying messages these persons say to themselves are "Unless I'm in control, I'm worthless;" "When I'm boss, I'm important;" "I can do what I want to do and you can't make me do anything I don't want to do;" and "I only really count when others know I can do what I want to do" (Losoncy, 1977; Sweeney, 1981).

The general guideline for dealing with power-seeking students is to avoid being drawn into the power conflict. If this happens, "Withdraw from the conflict. Let the consequences of students' behavior occur. Win their cooperation by enlisting their help" (Dinkmeyer, McKay, & Dinkmeyer, 1980, p. 12). Being firm but fair, staying out of a verbal debate, and redirecting the students' energies into constructive activities minimizes the power struggle. For example, in the case of a sloppily written assignment, quietly refuse to accept it. Attempting to encourage such students by giving them responsibilities such as collecting the lunch money, being in charge of a classroom project, or tutoring other students are examples of socially useful ways of redirecting the need for importance through power.

Need for Revenge. Revenge seeking behavior is usually indicative of rather deep discouragement. It is most likely to occur when attention and power seeking behavior have failed to confirm a sense of worth and belonging. The person may not have the power to "win" but is still able to show others that he/she can be hurtful. The child or adult may feel defeated, hurt, or unhappy. The intention of the behavior is to be hurtful to the other person, to get even with or get back at, to show that one still has the power to make others pay attention to you. Revenge seeking persons believe that others don't really care about them, feel that they have been treated unfairly or ignored. Whatever the reason, real or imagined, the person feels mistreated, consequently, is motivated by a sense of injustice to hurt others as they have been hurt. The internal message is "I belong or count only by hurting others as I feel hurt."

Revengeful behavior can be expressed by fighting, putting others down, blackmailing, stealing, lying, bedwetting, damaging property, e.g., writing on a desk. More passive forms of revenge are failing school subjects to hurt a parent, being irresponsible, withholding something the other person wants, e.g., love or assistance at a task. Adults frequently withhold sexual responsiveness as a means to deny the other person something that is wanted, thus showing that one has power in the relationship. Hateful looks and gestures, sullenness, picking on another student to get the student in trouble with a teacher one doesn't like are further examples of revengeful behavior reflecting deep discouragement. Revenge can even become a lifestyle by continually fighting those who are perceived as having been unjust to oneself. Adults may spend much of their early adult years "getting even" with parents whom they believe have been unfair.

When dealing with revengeful behavior, the first priority is to avoid getting hooked into revengeful behavior yourself. If any action is taken, try to deal with the real issue or problem, not the behaviors that are a smokescreen to maintain power. Meanwhile try to build a trusting relationship and be encouraging.

Avoidance of Participation and Responsibility. More than likely several symptoms of discouragement will occur at the same time. Reluctance to participate in expected or required academic assignments is a frequent and early sign of a child becoming discouraged. This reluctance may likewise be expressed in physical, recreational, or social tasks. The deeply hurt and discouraged person may decide to withdraw completely from taking responsibility for any task that is a challenge to his/her sense of worth or competence. However, displaying inadequacy by doing poorly or failing, non-participation, or being irresponsible usually occurs in only certain areas of the person's life. To show inadequacy and irresponsibility in all areas is very unusual.

Sometimes the avoidance of participation is limited mainly to avoiding competition. Competing with others socially, intellectually, or physically is avoided to insure against defeat or conflict. Much energy is directed to drawing back or turning aside from any situation where adequacy or having the approval of significant others is at risk. They prefer friends who are also noncompetitive, tend to develop dependency, and are easily influenced by peer pressure.

Other ways of avoidance of responsibility are

1. blaming others for one's own failures and mistakes;
2. taking on responsibility, then not following through;
3. relying heavily on rules, regulations, or bosses so that any mistakes can be blamed on these forms of authority as long as one follows them;
4. depending upon others to make judgments and decisions; and
5. procrastinating by putting off starting or finishing a task or project.

The underlying purpose of these forms of avoiding responsibility is to protect one's self-esteem. Messages these persons give themselves are "I'm afraid I'll fail," "I can't," "I'm afraid I'll make a mistake," or "Don't expect much from me." Discouraged people frequently label themselves a "failure," "stupid," or "helpless." Such messages usually have their origin in unrealistic or inconsistent standards set by the child, by parents, or teachers. Failure to meet these expectations or frequent messages that one doesn't have the potential to meet them discourage the person from trying.

In assisting such a person, one's own feeling is that of helplessness and frequently frustration. When dealing with an individual who displays discouragement through reluctance to participate, one may feel like giving up. But continuing to express faith in the person is fundamental. Have realistic expectations, start where the person is, and proceed in small steps. Avoid criticism and pity. Above all encourage *any* positive effort. The ultimate goal is to help the person take full responsibility.

Need for Perfection. Some persons, as previously mentioned, cope with discouragement by avoiding participation and responsibility, while others compensate by attempting to be perfect. In the need for perfection, an overwhelming desire is to always appear flawless, to be right, to be perfect. The greatest concern of people with the need for perfection is that they may fail and look bad. Safety is assured by the predictability of what may happen. Self-worth is affirmed through behavior that is perfect according to some perceived external standard. Unlike those who withdraw from participation, those who are perfectionists carefully choose their involvement to insure success. Frightened that they may make a mistake, they are cautious about new situations. Responsibility is followed through with attention to great detail and completion of all expectations. They strive to excel in performance since to them no other way exists than to do it "right" without making any mistakes. The basic purpose, then, in striving for perfection is to avoid failure and comply rigidly to some standards so that one's own self-worth will be secure.

Because of a preoccupation with the intellect and worrying about one's performance, persons coping with discouragement in this manner may appear cold, logical, somewhat mechanical, and unfeeling. If a mistake is made, they replay it over and over in their mind. Much of the motivation comes from an energy that is directed to avoid criticism and appearing imperfect. They lose spontaneity and may have difficulty being creative. The need for structure is present and a discomfort occurs when they are uncertain as to what is expected by persons of importance or in authority. Believing that one has to be perfect frequently occurs in those who have parents with unrealistically high expectations. This can occur when one parent is very competent, a positive model of perfection, or when a parent is negative and overly critical.

This need for perfection is difficult to change because of the person's fear of failure while at the same time receiving considerable reinforcement for achievement. Such persons need to be encouraged to be imperfect, to risk making mistakes while being supported for doing so. A non-critical encouraging attitude with much patience is required for the person to develop the courage to be imperfect and to discover that imperfect people are really worthwhile persons accepted by others. The person with the need for perfection has difficulty in recognizing that to be perfect in all things is impossible,it reflects a standard that is unattainable. A better position to take would be to strive for excellence in which the individual has more control of the standard for performance.

Closed-Mindedness. Discouragement can lead to a pattern of thinking that selects and screens out information. This filtering is done on the basis of preconceived notions as to how things are or ought to be. Instead of seeking new information or insights the individual only affirms what he/she already believes. This makes for greater security in being able to explain, predict, and control how external events will affect one's well-being. The underlying emotions of fear and anger motivate the person to continually structure the perceptual world in a way that maintains security. This is simplified when life and events can be seen as black-white, good-bad, right-wrong. A tendency is present to use labels to identify and explain events even though no logical cause-effect relationship exists. Specific quotes, rules, or laws are used to "prove" one's belief without regard to the larger context of the source or situation.

Persons who are closed-minded have strong opinions, rely upon first impressions, and resist change to avoid disturbing the inner security. They rarely change opinions in spite of new information since the mental set was fashioned to reinforce what is already held rather than to seek a fuller understanding of what exists in reality. Tradition, rules, myths and "truth" provide a sense of personal power to control how the external events affect one emotionally and appear to assure certain desired outcomes. Adopting this faulty thinking style early in life significantly inhibits creative problem solving, restricting one's capability to deal effectively with life's challenges and threats, and may be the result of never having felt secure. One also is vulnerable to being manipulated or exploited by social, political, or religious leaders who represent authority and hold all the answers to life's problems.

This form of discouragement is extremely difficult to change since the individual builds barriers and walls. Much energy is expended in protecting and defending rather than seeking growth or learning through exploration and discovery. This "closedness" along with the right of every individual to the privacy of his/her mind, minimizes the influence of those who truly want to be helpful. Obviously, an accepting and cooperative attitude is essential. All the ingredients of encouragement will be needed to challenge the person to be more open to new information and experiences.

Dishonesty. Lying and exaggeration can be signs that the person is discouraged. The truth is denied or distorted in ways that protect self-worth. When a child insists upon fantasy as reality and any attempt to logically disagree is denied, usually this is a symptom of serious discouragement. However, we must recognize that fantasy is a natural part of human thinking and that at a certain developmental stage, e.g., ages 4-6, fantasy seems like reality to the child.

Motivations for lying may differ and we need to recognize this in any attempt to correct the behavior. Some persons lie because of a fear of the consequences of telling the truth. Lying is seen as a way of avoiding responsibility and thus "getting away with" the behavior. Domineering parents, especially if harsh punishment is used, tend to contribute to the child's fearfulness, using this means of avoiding pain and consequences. In an atmosphere of extreme permissiveness in which anything goes, the child may find it convenient to lie as a way of not being responsible.

A second motivation for lying and exaggeration is the desire to appear more important in someone else's eyes. The fear is that the truth isn't adequate to get the recognition desired regarding one's worth. Exaggeration and fantasy represent what one would like to be in the eyes of others. Efforts are directed toward creating and sustaining an image of someone of importance. Most likely all of us have been guilty of this at some time in our lives. We choose this way of maintaining self-esteem because of a fear of not being accepted for what we are. Uncertainty exists as to how we fit in or whether we belong in some social group—family, peers, or classroom.

A third motivation for lying, like stealing, is to get revenge. Coupled with a sense of power, this getting even with another person by slandering them is a sign that the person is discouraged about his/her own worth and competence. They believe that they can lift themselves by pushing others down. Such behavior may take the form of "tattling" in the case of children and "gossiping" in the case of adults. Outright lies may be used to hurt the other person. However, exaggerations are usually more believable, thus used more frequently as the person becomes more sophisticated in behavior that is motivated by revenge.

Naturally, how one deals with those who are dishonest by lying or exaggerating, depends in a large part upon the frequency, age level, and severity of the behavior. Making exaggerated claims about the size of a fish one has caught must be viewed differently from lying to avoid responsibility for breaking a window. Ignoring unproven claims or exaggerations is frequently the best approach. Using logical consequences when the evidence is that the person has lied is more effective than a condemnatory lecture on the evils of lying. For example, in the case of the broken window the person should be required to pay for the cost of having the window replaced, even assist in its replacement.

More often than not, a cross-examination approach will result in the person denying the accusation even more strongly. This does not mean that you do not let the person know what you believe or what the evidence indicates. In working with young children who may be using fantasy or exaggeration, one can approach the behavior on the basis of what is "make-believe" and what is real. The goal would be to help the person separate fact from fantasy and be aware of when they are pretending. Whatever the motivation may be for the dishonesty, applying the principles of encouragement along with modeling honest behavior are the most effective methods in the long run for lessening the need to be dishonest.

SOURCES OF DISCOURAGEMENT

Why do people abandon pathways to personal growth, deny themselves possibilities, and fail to achieve their goals? What are the roadblocks that make it difficult to develop one's potential? From early childhood we reach out to experience, understand, and master life tasks. Unless discouraged, the young child will continue into adulthood seeking experiences that enhance self-worth and competence. Along the way many become discouraged, use self-defeating ways in attempts to confirm their worth and adequacy. Some even give up because life seems hopeless. In this section we will look at ways in which this discouragement begins. Reviewed will be forces external and internal to the person, accompanied by methods that are used knowingly and unknowingly by significant other persons such as parents and teachers. All too often these persons are unaware of the consequences resulting in discouragement, thereby diminishing motivation derived from the emotions of interest and joy.

Child rearing practices are the single most influential factor affecting the development of the child's self-esteem. In Coopersmith's (1967) monumental investigation of the antecedents of self-esteem, he reported significant findings in his study of 1700 fifth- and sixth-grade children. Overall self-esteem was directly related to parental behavior and the consequences of rules and regulations that parents established for their children. Parental behaviors associated with high self-esteem in those children included in the study are characterized by

1. definite and consistently enforced limits on behavior,
2. clearly defined limits *and* less drastic forms of punishment,
3. expecting greater demands for academic performance and excellence,
4. attitudes of total or near total acceptance of their children, and
5. allowing considerable flexibility for individual behavior within established limits.

Researchers from different studies have identified adult qualities that are most clearly associated with high self-esteem in children. These qualities are warmth and caring, encouragement, some freedom for exploration, high expectations, and firm discipline (Baumrind, 1965; Sears, 1970; White & Watts, 1973).

External Forces

Environmental forces that are a source of encouragement as well as discouragement are family, religion, education, economic condition, safety, and culture. The most impactful dynamics in these external forces are those messages that occur thousands of times in the human interactions between young persons, their parents and other significant adults. Other life events that can have a traumatic effect are, for example, loss of a parent or severe deprivation of life's necessities. Let us look at what these forces are and how they tend to discourage by devaluing the person and restricting the development of a sense of adequacy.

Domination. Power and control are the predominant forces in the expression of "should's and ought's" along with "do's and don'ts" for the child. Parents or older siblings prescribe what beliefs and behaviors are required in the constant flow of commands and corrections. How the child sits, eats, talks, or plays is directed. Adolescents are told how to spend their time and their money, what friends they should not have, and how they should be more responsible. Punishment, verbal or otherwise, usually follows disobedience or deviation. This form of domination is overcontrol (see Table 5.2).

A second form of domination is overprotection. The parent fears for the safety and well-being of the child, thus attempts to prevent the child from experiencing any hurt or failure. The result is that the child doesn't learn to develop his/her own resources, finds it difficult to cope with and solve daily problems, subsequently failing, the very condition intended to be prevented. Both forms of domination, overcontrol and overprotection, can be very discouraging in that they distort or delay the person's independent growth. Overindulgence is another form of domination similar to overprotection, but with a different motivation.

Permissiveness. Somewhat opposite to domination of the person is the permitting or allowing of behavior that goes beyond the person's capability to be responsible. Sometimes parents neglect to establish almost any boundaries or consequences for going beyond limitations. This overpermissiveness deprives children of benefitting by the wisdom that adults have gained in their own lives. An even more serious consequence is the perception of the child that the parents have no expectations for him/her, perhaps don't even care what happens. This lack of expectations, boundaries, and guidelines combined with a perceived lack of caring can result in hurt and unhappiness. The person eventually learns the hard way that life has certain natural and logical consequences when one is not responsible. Yet the person is resistant to taking responsibility, still hoping for payoffs of being irresponsible. Discouragement is the effect.

Superiority. As we have discussed elsewhere the child is born into the world being totally dependent upon adults for survival. To cope with this inferior position, children very early develop a lifestyle of competition, cooperation, or helplessness or a combination by learning to use one in certain situations and another in a different situation. When superiority is stressed, children grow up predisposed to consider themselves weak, small, incapable of living alone. They do not trust

Table 5.2. Sources of Discouragement

Source of Discouragement (Parent, Adult or Situation)		Child's Reaction	
Force	**Message**	**Belief**	**Feeling**[a]
External Forces			
1. Domination Overcontrol	I know what's best for you (should's, ought's).	It's unfair that others don't let me do what I want to do. I can never measure up; I must control; I am entitled to my rights.	Anger; guilt
Overprotection	I don't want to see you get hurt (do's and don'ts).	Something bad might happen to me; I'm unable to take care of myself; I must avoid that which is painful.	Anxiety; sometimes anger
2. Permissiveness Lack of caring	There are other important things in my life; I don't have time; don't bother me.	I don't count; I'm not worth loving; I don't belong.	Anger, sadness, disinterest
Lack of expectations	I don't expect much of you; do whatever you want to do; you'll learn from your own bumps and bruises.	People don't expect much of me, so why try; I can do whatever I want to do; I am entitled to do what I want to.	Sadness; disinterest

3. Superiority			
Unrealistic expectations	There's a right way to do everything; I expect you to be able to do this.	I have to be perfect in everything that I do; I'll never be able to gain acceptance; I am superior.	Anxiety; disinterest
Model of success and achievement	I am capable; always strive to do one's best.	I have to be better than others; I'll never be that successful; I must be perfect.	Anxiety; disinterest
4. Failure and deprivation			
Failure		I'm stupid; it's really hopeless, so why try.	Disinterest, anger, anxiety, guilt
Loss and deprivation		Life is unfair; it's hopeless; live one day at a time.	Sadness, anxiety, anger
Internal Forces			
5. Genetic and physical disabilities		I'm not like others; being different means I'm not OK; I can't do what others do.	Anxiety; sadness; anger
6. Faulty beliefs		Mistaken notions can occur as the person tries to cope with any of the above five forces.	Any of the negative emotions: anger, anxiety, sadness, guilt; low interest

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[a] While different emotions are aroused by these sources of discouragement, the two underlying positive emotions that are affected regardless of source are interest/excitement and joy. Both these emotions are inhibited by discouraging attitudes and events.

themselves to perform even simple tasks without mistakes, errors, or clumsiness. The world is an adults' and is one in which steps, tables, chairs, and objects are too high or too big to reach or control. Even as adults, complex machines and high-technology sometimes lead us to feel inferior and helpless.

Beyond objects in our environment that make us feel inferior and helpless are expectations and achievements of persons who are important to us. Adler (1954) saw this feeling of inferiority, inadequacy, and insecurity as determining the goal of the individual's existence. The individual compensates by striving for recognition and superiority. In this striving some persons become discouraged, seek undesirable ways in striving for significance. They may even give up or develop low expectations for their life achievements.

One form of superiority comes from the standards expected or demanded by adults for children. Loving parents can still have unrealistic expectations which exaggerate the feeling of helplessness in the mind of the child. Whether the person is a two-year-old who is a "messy" eater, a six-year-old struggling to read, or a 15-year-old uncertain about life goals, expectations that convey unrealistic "shoulds" for acceptable behavior have the effect of being discouraging. Unrealistically high expectations can have the same effect as low expectations described in permissiveness. The aim is to have expectations that are reasonable but which are a bit beyond where the person is currently functioning so he/she will stretch and grow. Knowing what the person's capabilities are and believing that they can achieve those tasks are essential to encouragement.

A second form of superiority occurs simply as a result of the success and achievements the young person observes in adults and siblings. Sometimes in perceiving outstanding careers or personal success of parents the child concludes that he/she in no way can do as well as mother or father. Parents who have to "always win" in competitive games and recreational activities reinforce in the child the idea that, "I can never be as good as dad/mom." Feeling like one can never compete with or be as good as a brother or sister tends to affirm the same notion of inferiority.

One approach the individual has to combatting discouragement of this type is to overcompensate by being perfectionistic. Whatever the symptoms may be, the important point for us is to be realistic in expectations we have for each developmental stage as well as the life aspirations we have for others. We can encourage others to recognize their achievements, express our observation of their effort and joy of doing the task, and verbalize the satisfaction one can gain from competing with self rather than always doing better than anyone else.

Failure and Deprivation. Life can be harsh at times. However, in addition to traumatic life events, e.g., death of a loved one, frequent difficulties come from failures, losses, illnesses, and the hassles of everyday life. Obstacles may originate from economic, family, racial, social, or educational circumstances. Severe emotional and economic deprivation usually have very discouraging effects. Crime and violence induce fear and anger, consuming the person's energy for self-defense. Such an atmosphere forces people to live in the here and now and breeds much of their pessimism toward life. Many of the conditions that contribute to this form of helplessness are created or perpetuated through our social and political institutions. While the family and the school are two primary sources for failures, they also provide the greatest opportunity for encouragement.

Children do not think of themselves as failures until they begin school, where in the first several years they get labelled and label themselves as "failures" (Glasser, 1969). Once in a discussion with elementary and middle school teachers, this writer asked how many times a child could possibly fail in a typical school day if one counted each verbal and private mental response to a right-wrong question. Kindergarten teachers mentioned 50 times and eighth-grade teachers estimated 500 times in an average day. This exercise was shocking to participants as we discussed how many times an individual can be wrong (fail) day after day and still feel like a worthwhile human being. The discouragement resulting from failing is devastating to self-esteem. The cliche, "There's nothing like success to breed success," needs to be taken more seriously.

Another source of discouragement in today's young people is the loss of significant relationships, particularly parental. A commonplace occurrence today is for 50 to 60% of the students in classrooms to have lost at least one parent through separation, divorce, or death. Trying to cope with the disruption and the loss of one family and make a place for oneself in a new, blended family, or in some cases not having a family, can be very discouraging and confusing.

Internal Forces

Also internal forces or conditions contribute to discouragement such as genetic and physical disabilities, and even more influential, the faulty beliefs one has about the meaning of important life events. Sometimes they are called mistaken ideas or irrational beliefs. Adler (1954) referred to them as the private logic of the individual.

Genetic and Physical Disabilities. Defects in body organs and dysfunctional physical conditions may place a child at a disadvantage in solving problems of life. A physical disability may or may not be a handicap, depending upon the capability of the person to compensate. Whether one's physical appearance is distorted or the functioning of some body organ is affected, the individual may be very self-conscious, seeing him/herself as being different from everyone else. Adler was one of the early psychologists who observed that "organ inferiority" and one's health shape personality development. A missing limb, a congenital heart condition, asthma, and a large crooked nose may be quite discouraging to the person's sense of worth. Recent developments for education and integration of the handicapped are a big step in encouraging those with the more serious physical disabilities. However, anyone of us can have a "perceived handicap" that we allow to be discouraging.

Faulty Beliefs. The private logic of the individual is what mediates the response to life events. What one believes determines feelings and consequently how one acts. The external and internal forces discussed previously represent conditions that are likely to be discouraging. With these handicaps some children maintain an optimistic attitude and a basic sense of worth and competence; others with the same conditions become extremely discouraged as a result of how they interpret these life events. They distort and misinterpret what they see. Emotions resulting from faulty beliefs—anger, fear, guilt, and grief—when not resolved constructively, inhibit the development of coping and mastery behavior. These emotions drain off the psychic energy.

Discouragement often is perpetuated from within the individual by faulty beliefs. Examples are as follows:

> I have to be liked and accepted by everybody I meet.
>
> I have to be perfect and achieving in everything that I do.

> I can't trust anybody; they're liable to try to take advantage of me.
>
> It's unfair that I can't do all the things others my age are allowed to do.
>
> It's my fault that mother and dad are getting a divorce.

The point to be made here is that the individual in trying to cope with any of these five forces (external and internal), may develop mistaken notions about how things are and what they mean. These faulty beliefs then become another source for discouragement, further preventing the person from mastering life's obstacles and challenges.

Summary

In Table 5.2 are summarized methods of discouragement from people and life events. Of the external forces, domination, permissiveness, superiority, failure and deprivation are conditions established by adults, usually parents and teachers in relationships with young people. Deprivation is a condition that is largely determined by social and economic forces in the child's community. However, physical and emotional deprivation may occur because of the climate created by parents or teachers. Genetic and physical disabilities resulting from biological makeup, illness, or disease can be a further sources of discouragement.

Critical to a child becoming discouraged are the beliefs he/she adopts as a result of discouraging events. If the child remains hopeful and positive in outlook, coping successfully with the most negative events in the environment is possible.

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CHAPTER 6

METHODS OF ENCOURAGEMENT FOR EMPOWERING OTHERS

In Chapter 5 encouragement and motivation were discussed and the sources of discouragement identified. The methods of encouragement presented in this chapter give us pathways to create action for personal growth and learning. We invite you to become an *encourager*. You will discover that as you encourage others you will increase your own courage to become meaningfully involved in helping others in their striving for significance.

Consider the most *encouraging* person you have ever known. As you allow an image of that person to come to mind, identify the characteristics of that person. Better yet, try to visualize the behaviors of that person. What did he/she communicate? What did the person do that was encouraging to you. Make a mental note of the traits and behaviors. Now try identifying characteristics of the most *discouraging* person you have known. How do these characteristics differ from the encourager.

Helping another person in their striving for significance means empowering them with the *will* and a *way* to achieve means for mastering and coping with life. To do this we must become powerful ourselves, powerful in a positive way. Power is defined as the capacity to achieve certain desirable outcomes. We can become more powerful by being an encouraging person, thus empowering others, i.e., "put into" others the ability to attain certain goals for their own well-being.

Methods for encouragement were initially identified and described by Dinkmeyer and Dreikurs (1963) and more recently developed by Dinkmeyer and Losoncy (1980). Adlerian concepts and strategies including encouragement to be used by counselors have been described by Dinkmeyer, Pew, and Dinkmeyer (1979) and Sweeney (1981). These methods have been revised, enlarged upon, and developed further by the author in a way that appears to best characterize the encouragement process. Included in this process, of course, are the attitudes and essential qualities for effective communication: genuineness, warmth and positive regard, and empathic understanding. The nine methods for being encouraging are

1. self-disclosure;
2. use of humor;
3. focusing on interests;
4. focusing on efforts, improvements, and contributions;
5. focusing on strengths, assets, and potential;
6. feedback;
7. confronting discouraging beliefs;
8. exploring alternatives for problem-solving and conflict resolution; and
9. commitment and movement toward goals.

BEING HUMAN

Core Conditions for Effective Communication

The core of the interpersonal relationship in facilitating learning and personal growth has three qualities (Carkhuff, 1969; Gazda, Asbury, Balza, Childers, Desselle, & Walters, 1973; Rogers, 1961, 1969). Whether teacher, parent, friend, or stranger these qualities have no preference by age, culture, social or economic status. They are the best of being human in making contact with others. What are these attitudes that facilitate relationships, growth, and learning? Let us examine each one for its nature and function for effective communication and human relations.

> *Genuineness.* Genuineness means being what one really is without front, facade, or deception. It is being a real person aware of one's feelings and communicating them if appropriate; being oneself, authentic, and not playing a role; being congruent in words and actions; honesty; engendering a sense of trust; an openness to hearing the other person and disclosing self. By contrast the inauthentic person conceals his or her real thoughts, feelings, motives, and values. By defensiveness and concealment one's own self-awareness is blocked. Persons who are genuine can be enthusiastic, bored, angry, happy, sensitive, caring, or frustrated.
>
> *Warmth and Positive Regard.* Positive regard is a prizing of the other person, his or her feelings, opinions, and worth as a separate person. It is a non-possessive caring for the well-being of the other person, showing interest and concern; conveying a feeling of friendliness and considerateness, perhaps affection as the relationship develops; essentially an unconditional acceptance of the person as a human being, a valuing that is separated from the behavior of the person; although we may not like the individual we can still want what is best for the other person; a non-judgmental attitude; valuing the person as one with equality; believing in the other person's potential and abilities to be responsible and successful in coping and mastery.

Empathic Understanding. Empathic understanding is the attitude of viewing the situation or world through the other person's eyes, walking in the other's shoes, being in the other person's skin. It is seeing and sensing the situation from the internal frame of reference of the other person; "thinking with" and "feeling into;" hearing the other person's message accurately and *communicating it back* without additions or deletions. The other person is simply understood, not evaluated or judged, which is different from, "I understand what is wrong with you." Although virtually no one can refrain from making evaluations or judgments about others, we can refrain from *acting* on judgments.

These three facilitative dimensions are necessary for therapeutic change, but more fundamentally are needed in marriage, friendship, family living, education, and the interpersonal aspects of the work situation. Genuineness seeks to make the contact an honest interaction based upon what is authentic and real. Warmth and positive regard bring a caring love for the well-being of the other person and a belief in his or her basic equality, uniqueness, and capabilities. Empathy provides a depth of understanding that enables us to "see through the eyes of another" and communicate a oneness or mutuality.

Self-disclosure

Sharing ourselves and disclosing our humanness are greatly undervalued as to their effects upon encouraging another person. Others, including students, can be both comforted and inspired by knowing that we have had similar experiences, are human, and have feelings. Truly it can "cause another to have heart." Earlier we discussed genuineness as an essential condition for effective communication. Making contact with another person occurs through self-disclosure. Through the sharing of our thoughts, feelings, and experiences, our "realness" enhances the growth of another person. Occasionally in workshops which I conduct I ask participants to describe the characteristics of persons who have influenced them most. Invariably they mention "willingness of the person to share who they are." Try to recall what you remember most about teachers whom you have respected. Typically this centers around personal qualities and values rather than specific skills or knowledge they taught you.

Not to self-disclose is impossible. Words we use let others know about ourselves. This is verbal self-disclosure. A second kind of self-disclosure occurs through our body language, gestures, and tone of voice—probably even more so than through our verbal language. Our actions, a third kind of self-disclosure, are more significant than our verbal and body language. What we do tells others a great deal about us. Actions, such as the following, tell others about us:

How we dress.

The kinds of friends we choose.

The type of books we read or the television programs we watch.

The personal health habits we have.

How we treat students, family members, and work associates.

What we do with our time.

The focus is on being open rather than closed, on uncovering or revealing rather than hiding. Although this means risking, it also builds trust in the relationship. So much of our energy is spent on concealing who we really are. Distortion occurs since we hide from ourselves as well when we hide from others. Self-disclosure is involvement, a form of emotional investment in others.

Although researchers have indicated that self-disclosure is related to such factors as better mental health, competence, and healthy interpersonal relationships, all of which are positive, to overdisclose or to underdisclose can have negative effects. In self disclosure, matters such as the following need to be taken into consideration: the amount of self-disclosure; how deep or intimate the information is; how much time is spent disclosing oneself; the person(s) to whom we are revealing the information; and the situation in which we are revealing the information.

When the word self-disclosure is used, do you think of something positive or negative, something scary or intimate? A common fallacy is that self-disclosure means sharing something negative, bad, revealing skeletons in one's closet. Disclosure and confession should not be confused. Although one does share negative aspects of self—frustrations, disappointments, and failures—one also shares the positive aspects—one's successes, satisfactions, interests, and joys. Underlying this wide range of emotional experiences are the values reflected in self-disclosing. In the values chapter we will mention storytelling of one's personal experiences as a source for values learning.

The following criteria or guidelines can be helpful in making appropriate self-disclosure (Egan, 1977; Hamachek, 1978).

1. Be aware of your purpose and goal in wanting to self-disclose. Doing it simply for attention or to be one up on the other person is not the best reason.

2. The depth and amount of self-disclosure are related to your purpose. If a student comes to you with a personal problem, a well-timed sharing of a similar experience may be quite appropriate.

3. Respect and caring should be shown in giving and receiving self-disclosure. When our intention is to be encouraging there is much less risk with the other person.

4. Avoid evaluative and interpretive statements about the other person. Your feelings might be in response to what the other person has said or done, but putting the responsibility for your feelings upon the other person is likely to arouse defensiveness.

5. Try to stick to I-statements that reveal something about yourself rather than describing the other person's behavior as noted in No. 4.

6. If possible make self-disclosure a give-and-take, not a monologue. Both persons should have an opportunity to disclose.

7. Timing is important. Strive to have self-disclosure grow naturally out of the situation rather than a disclosure that is unrelated to anything that is happening at the time.

8. Self-disclosure includes one's own perceptions and feelings, not just an account of facts and history.

Self-disclosure is an emotional involvement with others that is personal and caring. Being willing to risk yourself creates a sense of trust and increases the likelihood of the other person taking a risk. For students to be surrounded by adults who are unwilling to risk emotional involvement with them can be discouraging.

Use of Humor

Humor is as old as humankind. It is innate to our nature, unique to us as human beings. We are the only living creatures that appear to have a sense of humor, at least that which is shown on facial expressions. Could it be that its purpose is to contribute to our well-being? The arousal of positive emotions such as interest and joy are life-giving experiences and inherently pleasurable. Humor has become a topic for serious research by scientists. Humor has an unknown potential for healing physical illness and coping with mental and emotional stress (Cousins, 1979; Moody, 1978).

Our purpose here is to look at the use of humor as a method of encouragement which removes barriers to intimacy and trust. It can reduce our doubts and fears, replace these with a realistic perspective and hopeful outlook. It provides for emotional release of pent-up tension and energy which can lead to a change in perception. Discouraged persons tend to overgeneralize from their private logic. Humor can shake us out of disappointment, boredom, lethargy, "one-track-thinking," or taking ourselves too seriously. Non-joggers now have a good alternative if they take the advice of Normal Cousins (1979) "that hearty laughter is a good way to jog internally without having to go outdoors" (p. 84). Based on educational research at the primary level, humor can increase attention level, improve comprehension and recall (Zillman, 1980).

Humor, particularly when it is accompanied by laughter, creates physiological, psychological, and social changes. The skeletal muscles become more relaxed, breathing changes, and possibly the brain releases certain chemicals that are positive to our well-being. Psychologically humor overrides negative emotions, dissipating them at least for the time being, and then leading to perceptual changes in our thinking. The social power of laughter is well known. It is a potent force to reduce interpersonal conflict, tension, or unpleasant situations. It is also a mode of communication, often permitting the expression of ideas or feelings that would otherwise be difficult to express. Humor is a powerful means for expressing love or rejection. Our interest here is only in the use of humor as it shows respect for the other person. Humor that is used as sarcasm, ridicule, or satire to put down other individuals has no place in the classroom nor in any interpersonal relationships. However, being able to laugh at oneself is generally a healthy sign and frequently the focal point for good humor.

What is humor? McGhee (1979) in reviewing the origin and development of humor noted, "That incongruity is central to all humor...: that is, something unexpected, out of context, inappropriate, unreasonable, illogical, exaggerated, and so forth..." (p. 10). Two unique qualities of humor are its divergence from what is expected and cues that the event is not to be taken seriously (Berlyne, 1972). It is a form of intellectual play that is characterized by a lack of serious intent and a playful consideration in the fantasy of events or relationships. The perception of an incongruous relationship is seen as absurd, unexpected, inappropriate, unlikely, or otherwise out-of-context.

Having a good sense of humor is always listed near the top when students are polled for desirable characteristics of the good teacher. How do we become more humorous? We either have it or we don't, some would say. All of us who are successfully coping with life have a sense of humor and the potential for enlarging it. I once had a geography teacher in college who listed "Tell a joke" on his daily lesson plans. This is certainly one way to give it enough importance to make sure it is part of the learning for the day. However, most everyday humor is situational and spontaneous. In the case of the previous example, my geography professor's idiosyncrasies and unexpected responses were much funnier than his jokes.

Perhaps we can start by at least making a mental note each day to look for the humor in our experiences, then use it to be encouraging to others. Being intentional about using humor will get us started.

DEVELOPING POSSIBILITIES IN OTHERS

Focusing on Interests

The primary emotion which is aroused when we encourage someone is interest-excitement. Of the six primary emotions described in an earlier chapter, interest-excitement is the major source of motivation. *The yen to explore, discover, or re-experience that which is satisfying is the apex of human development.* Activation of interest energizes the person physically and psychologically. Whether it is the visual system or any other sensory system, interest uses the energy to increase knowledge and experience with the object, person, or idea. Therefore, its role is essential for developing intellectual and academic competence, social responsibility to the group, and the "will to live." This intrinsic motivation is the key to personal growth, the source of power for confirming one's self-worth and mastering the environment for a sense of competency. In a recent study by Coleman, Hoffer, and Kilgore (1981) of public and private schools, the degree of teacher interest in students was found to affect positively student achievement. What the sun is to our solar system, interest is to our personal existence. Like joy, interest is an emotion which reaches out to make contact with people and objects or events.

Not much question exists about teacher enthusiasm being a factor in stimulating student learning. Exactly how much learning it accounts for and what specific variables are influenced remain as questions for exploration. Rosenshine (1970) in a review of studies about teacher enthusiasm found support for the following conclusions: It is related to learning at all levels; it produces gains in comprehension, increases recall, improves attitudes, lessens anxiety, and increases divergent thinking. Of particular interest is the affective influence of enthusiasm as illustrated by changes in attitudes and anxiety in the above research. Dinkmeyer and Losoncy (1980) listed genuine enthusiasm as a cornerstone skill for encouragement. It is contagious, thereby giving others energy, inspiration, and confidence to explore and pursue their own ideas, goals, activities, and plans. Teacher enthusiasm is best expressed in two directions—toward one's subject matter and toward student involvement in the learning process.

How does one use this source of energy that has such significance for the biological and psychosocial well-being of students? Let us start with teachers we remember as persons who stimulated our interest, motivated us to learn, and engendered our hopes and expectations. Take a moment to visualize a teacher (or anyone) who had the ability to stimulate your interests as well as that of others. The educational level you choose—elementary school or graduate education—will make no difference. Try to think in terms of behaviors rather than qualities, i.e., what the person actually did. Compare your observations to those which follow.

Persons who create interest within others and help them utilize the interest which is already present tend to do the following:

1. Communicate a basic attitude of caring, valuing, and understanding of the person by attending and listening.

2. Exude enthusiasm about what they are doing, about aspects of their work. This may vary from exuberant involvement to a quiet fascination. It creates in the other person a desire to "find out for oneself."

3. Note something specific about one's presence—dress, achievement, mood, problem, or task in which engaged. Recognition by initiating a response to another person is a clear signal of interest.

4. Have faith in the ability of the other person to learn, to accomplish, and to grow. When in a teacher-student relationship, this faith is accompanied by an expectation to achieve. This expectation is often presented as a challenge, frequently as a suggestion, sometimes as a request. Requirements are viewed more as steps along the way to achieve useful outcomes. Yet, at times engaging in the activity is pleasurable in and of itself with no other expected outcome.

5. Arouse suspense, set up a dilemma, or create a problem situation, perhaps even conflict, which motivates one to seek resolution by exploring alternatives.

While a list might be made of ways in which you can become more *aware* of interests of your students as well as *arouse* their interests, this writer prefers to leave you to your own creativity in becoming more involved. Putting it another way, I have faith in your ability to be creative. One is struck by the observation that interest as an emotion and behavior is the heart of encouragement, no matter what methods of encouragement are examined. Fundamentally one must be committed to and creative in becoming *involved* with students. Involvement with others comes about by enthusiasm expressed through interest or excitement about an idea, event, person, or object, often in nonverbal acts (gestures, animation, and eye contact). The enthusiastic teacher conveys a sense of commitment, excitement, and involvement with the subject matter and with the student to discover, learn, and be successful at a task. In the research on enthusiastic teaching, the word means stimulating, animated, energetic, and mobile (Cruickshank & Associates, 1980).

Focusing on Efforts, Improvements, and Contributions

In our words and actions of being encouraging it is important that we recognize efforts, improvements, and contributions without judging the worth of the person. Adlerians emphasize that we must distinguish the deed from the doer, and behaviorists point out the necessity to separate the behavior from the person. While in practice this is not totally possible, the guideline does indicate our intention, consequently reduces the likelihood the person will feel that we are judging their worth as a human being. Whenever possible it is best that we recognize progress or improvement in moving toward a goal or expectation that we know the person desires for him/herself. Withholding recognition until the activity is fully completed doesn't provide for any encouragement along the way. Often the completion of a task has its own reward. The need for encouragement may be in getting started or in the middle of a task. At such times we may need the faith, attending, and support of another person to help us through doubts, failures, difficulties, or loss of motivation. Giving recognition to progress rather that perfection prevents undue anxiety and the loss of self-esteem.

A word needs to be said about praise. Praise used in the traditional sense and as discussed in the previous chapter implies the use of approval by an authority to influence and reward. It tends to focus on the person rather than the act, thus needs to be used with caution. When overdone, praise promotes insecurity as the person becomes anxious at the prospect of not being able to live up to expectations inferred by the praise-giver. Expectations of others often are taken as one's own. Being perfect becomes the unrealistic standard for performance rather than a realistic standard of excellence in which the individual has established the level that is satisfactory for him/herself.

Praise also tends to establish an approval-disapproval relationship so that the individual's own sense of worth becomes dependent upon the actual approval of the person giving the praise. Having always to please others—parents, teachers, friends, family, or spouse—becomes a continuing source of disappointment since it is not humanly possible to please everyone all the time. Constantly orienting our behavior to elicit and maintain social approval focuses us away from our task of developing a personal identity and a system of self-affirmation. Thus the term *encouragement* is preferred since it enables us to express faith in the other person's worth and potential for learning and growth. It affirms their capacity for determining their goals and becoming autonomous persons.

An encourager is one who enables and empowers others to do for themselves what is best for their own well-being. This faith can be expressed by focusing on efforts and improvements in such areas as academic skills, social skills, athletics, or personal growth and coping. We communicate to them that they are acceptable as they are, not only as they could be (McKay, 1976).

Recognizing the contributions of a person is another way of validating for that person their usefulness and importance. When we consider the Adlerian concept of "social interest" as representing our innate need to function as a social being, the practice of attending to what an individual is contributing to others appears to be significant. In developing social feeling the person is not only aware of having a place, i.e., fitting in, but also has the ability to play a constructive part in life.

Focusing on Strengths, Assets, and Potential

Encouragement focuses on what one *is* as well as what one *can become.* Teachers and counselors are talent scouts with the responsibility to identify and nurture the talent and abilities that are present and inherent in every individual. A fascinating part of teaching is being able to see the vast array of interests and abilities within a class of 20 to 30 students even as early as first grade. While recognizing developmental differences, the encouraging teacher sees strengths, assets, and potential in all students, yes in all persons. Granted, sometimes we may have to go on a "treasure hunt" to find the talent, but it is there in some form. These abilities need to be nurtured the same as plants need good soil, sunlight, and water.

Unfortunately, a dominant mind-set in education is to identify, label, and remind students of weaknesses, limitations, and mistakes. Considerable energy is expended in a negative direction at the expense of ignoring the positive aspects of the students, that which they already possess—abilities and talents which if nurtured will blossom forth. As one person told me, the taxpayer may have been saved a lot of money had my teachers marked with red pencil what was right on my papers instead of what was wrong. Also I might have had my attention called to those few things I was doing that were accepted practice.

Focusing on assets and resources as they exist in the person not only opens them up to more growth but reduces resistance to strengthening those weaknesses, for example, that they may have in basic skill areas. Remediation and compensation also are essential in the development of learning abilities.

We are all vulnerable to this fixation on what is wrong with us. Whenever the author asks graduate students to list their strengths, assets, and things they do well, a reluctance to do so is observed and when they do start they have difficulty in identifying what these assets are. When asking students to list their weaknesses and limitations, less difficulty is encountered and the list gets lengthy.

Perhaps we can create a greater awareness within ourselves as to the importance of focusing on strengths, assets, and potential by identifying those people in our experience who have been encouraging to us in this respect. This writer clearly remembers those persons who over the years have recognized within him existing abilities, positive characteristics, and the potential for developing certain talents. They include ministers, teachers, supervisors, colleagues, students of all ages, friends, strangers, other adults, and family.

Each day can present a new challenge to us if we actively seek to identify strengths and positive characteristics in those with whom we have contact. Through words and actions we can communicate this recognition, thereby validating their own sense of worth and competence and helping them visualize what they can become.

Sometimes our potential as it appears to others can be discouraging to us. Charlie Brown made the observation in a *Peanuts* cartoon that there is no bigger burden than having a great potential. We can contribute to the discouragement of another person by continuing to remind them of their capability to do or be more than they now are. When this expectation is coupled with a feeling that one is not OK as one is, resentment and resistance are likely to occur. Appreciating persons as they are and having faith that they have possibilities, if they choose to use their abilities, is the essence of being encouraging. It enables them to become more loving toward themselves.

Providing Feedback

Feedback is a term borrowed from computer terminology, electronics and physics that has been applied to human interaction. In communication and human relations it can be factual information or our own thoughts and feelings which represent an opinion or a reaction. In building feelings of self-worth and confidence, the feedback information is a part of the encouragement process that can confirm and correct one's performance. Therefore, the purpose of feedback is to provide constructive information regarding one's behavior and its relationship to certain effects and outcomes. As such it has two-fold objectives that increase our awareness: (1) how our behavior affects others and is perceived by them, and (2) whether we are off course in our movement toward desired goals. Feedback, therefore, is important for helping us confirm or change our actions for becoming a more fully functioning person.

What effect does teacher feedback have on actual achievement? Based on available research evidence we can conclude that feedback can improve academic performance. For example, in an early experimental study by Page (1958) with junior and senior high school students he discovered that when a teacher placed a personalized comment on an objective test, the student subsequently makes measurable achievement gains. Besides serving as motivation, feedback also provides students with some external criteria from which to gauge how well they are doing and what needs to be improved. Feedback can offer information and inspiration, as well as hope.

However, feedback whether fact or opinion is subject to acceptance or rejection by the other person. The individual receiving the feedback is always responsible for deciding whether present behavior is to be continued or changed. The feedback information needs to be nonjudgmental and given in a way that is non-threatening. Preferably the feedback should be given as information which may be helpful to the other person, but with the understanding that the person is free to do with it whatever seems appropriate. At times the feedback simply represents the discloser's bias or distortion of reality, consequently it is not valid for making changes. Giving positive feedback is important when a person is functioning in appropriate and effective ways.

Guidelines for increasing another person's awareness through feedback have been summarized by Brammer (1979) and Johnson (1981).

1. Feedback should usually be given only when the other person is ready or willing to receive it, particularly when it is negative. Do not force it upon the person. However, most of us could give more positive feedback as well as receive it.

2. Focus your feedback on descriptions rather than judgments of efforts and behavior. Using labels to type people by personality are not helpful.

3. Focus your feedback, whether positive or negative, on a specific situation rather than on abstract behavior.

4. Focus your feedback on the "here and now." The more immediate the feedback the more useful it is.

5. Focus your feedback on sharing your perceptions and feelings rather than on giving advice. Giving advice suggests what the other person should do with the information whereas sharing perceptions, reactions, and feelings leave the person free to decide for self what he/she will do with the information.

6. Ask the person for reactions to your feedback. Did he/she hear and understand what you said? Was it helpful?

Feedback is not to be confused with confrontation. Although both are forms of a mutual involvement between two persons concerning the observations and perceptions of one about the other, confrontation is more assertive, emotionally impactful, and entails behavior about which one has a more serious concern. In confrontation one challenges, i.e., *invites,* another to examine his or her behavior and its consequences because of some discrepancy, distortion, game-playing, interpersonally harmful, or self-destructive behavior (Egan, 1977). The challenge is usually in the form of describing a person's unproductive behavior and its effects. Confrontation is not an accusation or demand but in certain cases may be a suggestion or request for change. When confrontation is made in a caring, responsible way it can contribute to more effective interpersonal and personal behavior.

Confronting Discouraging Beliefs

We can create an ideal climate for learning, be effective in communicating with students, and establish good human relations, yet certain individuals continue to be discouraged. How does one explain this and what else can one do? Very early in life children learn to interpret reality on the basis of their thoughts and feelings that result from evaluating environmental events. They may or may not validate their perception with reality. Or they may perceive an unpleasant reality very realistically and choose to respond in ways that are self-defeating or socially destructive. An alternative to not being able to change the situation is to regulate one's own emotional response to the situation.

However, our response externally and internally is largely determined by our beliefs. Discouragement is more a result of what we *believe* about things that happen to us more than what *actually* happens. At the end of the previous chapter the sources and methods of discouragement were described. We need to recognize conditions that contribute to discouragement, but also must see that whether an event or condition is discouraging depends principally on how it is perceived and interpreted. This leads us to the *beliefs* that individuals hold about how to deal with life. Certain beliefs are self-defeating, that is, they contribute to our disappointments and difficulties in coping with life. Dreikurs (1953) in writing about the fundamentals of Adlerian psychology, noted that:

> The private logic which each person evolves appears to justify his mistaken behavior, and prevents him from seeing that most of the difficulties and disappointments in his life are the logical consequences of mistakes in his life plan. We "make" our experiences according to our "biased apperception," and can learn by experiences only if no personal bias is involved (p. 45).

The private logic, fictional beliefs, or mistaken notions as they are sometimes called by Adlerians are also referred to as irrational beliefs (Ellis, 1962), mistaken beliefs (Lazarus & Fay, 1975), and cognitive distortions (Burns, 1980). Although some variation exists in these lists of mistaken notions, they all refer to assumptions that are faulty, illogical, distorted, unrealistic, fictional, or just plain wrong. They result in creating unproductive emotions and moods such as depression, hostility, and anxiousness. Whenever you see a discouraged person, look for irrational beliefs and vice versa; if you hear irrational beliefs, look for a potentially, if not already, discouraged person.

Elsewhere in the book managing feelings and intervening in irrational or faulty beliefs are discussed. Let us simply recognize that our emotions result mostly from the way we *look* at things. Negative thoughts which have become "automatic thoughts" cause our self-defeating emotions and subsequently self-defeating, discouraging behavior. In order to intervene in this discouraging pattern of thinking, we must change the irrational belief to a rational one. While varied methods for changing irrational beliefs exist, one initial condition is necessary—an *awareness* of the mistaken notion and what it is doing to us. Until we become aware and understand how the faulty belief is hurting us, the likelihood of any change is very small. Awareness sometimes leads to changing the belief without any strong commitment, but usually a deliberate effort must be made to let go of the old belief and replace it with a rational one. The statement sometimes made is "to grow, let go."

This awareness is most likely to come about through feedback from another person. Since we tend to cling to such beliefs, confrontation is frequently necessary to get the person to attend to discrepancies and distortions in their thinking which lead to self-defeating behavior. Such confrontation is not a put-down, demand, accusation, or threat, but it is a challenge to the person to look at and combat a discouraging belief. When confronting is done in a caring and informing manner, it can be a very significant event in the life of another person.

Confrontation is not an attack on another person. The sense in which it is being used here is as an invitation and a challenge for a person to examine his/her interpersonal style, beliefs, emotions, behaviors, and their consequences (Egan, 1977). The person is invited to evaluate the consequences, to understand the effect upon his/her own well-being and that of others. If the person is unable to make a self-assessment of the effect of an irrational belief, we can describe as specifically and accurately as possible our observations of the behavior.

If the person is hesitant or unwilling to explore the irrational belief, we have to decide whether to intrude. This decision depends upon such matters as one's relationship with the person, the time and place, the expending of energy, and the willingness to risk. Approaching the matter in a tentative way reduces the chances of it being seen as an accusation or a put-down. Try using lead-in phrases such as, "Could it be...I'm wondering whether...It seems to me...." Of most importance is the awareness of why one is confronting the person. Confrontation should ordinarily not be done when one is frustrated or angry. We run the risk of dumping negative emotions and creating defensiveness, thereby losing any chance for the person to gain insight.

The following list is a summarization of common irrational beliefs that one is likely to encounter when working with young people. Helping them develop alternative and more rational beliefs will be encouraging. The seven irrational beliefs which follow will help when working with persons who are discouraged:

1. Life must be fair.
2. I don't count unless I have the love and approval of others.
3. It's awful if I make a mistake.
4. I can't do it.
5. If I ignore the problem, it will go away.
6. Others are to blame for the way things are.
7. If I feel that way it must be true.

Life Must Be Fair. The belief that life is fair leads to much unhappiness. Who has not hear the complaint, "But it isn't fair," especially if one is a teacher or parent. Our frequent response is, "Who ever said life was fair?" This is not to say that we should not strive to be fair and seek fairness in all our relationships, since justice is a universal principle of human life. The expectation that life is always going to be fair or *must* be fair leads to frustration and eventually discouragement.

Love and Approval of Others. "I don't count unless I have the love and approval of others," is an irrational belief that causes much discouragement. It places our worth as a human being in the power of another person. True, an essential component of life for all of us is to be loved and accepted by a few significant persons. But if a parent, teacher, spouse, or peer seems not to love us, it does not *have* to be the end of the world, nor mean that we are a worthless person. In its extreme the person believes that *everyone* must love and approve of him/her. Then too, our assumption that the other person does not love us is frequently wrong. Often it means, "She/he doesn't love me the way I like to be loved."

Being Right/Being Perfect. Believing that, "It is awful if I make a mistake," is the major barrier to developing our potential. Having to be right or perfect in performing a task inhibits learning, growth, and most of all creative solutions. The need to be perfect, competent, adequate, and achieving in everything one does is a common affliction of middle class America. Persons who hold this irrational belief are generally average or higher in intelligence. The fear is of making a mistake. It has its roots in a personal insecurity that equates perfection to self-worth. However, equally causative is the societal expectation of competition, perfection, and winning as evidence of being a worthwhile person. The high percentage of negative responses by parents and teachers to "wrong answers" given by the young person reinforce the mistaken notion that before you respond you must be right or perfect. Peers also follow in the same mode by criticizing what is wrong and tending to ignore that which is right in one's personal behavior.

Unfortunately children very early learn that "It's not OK to make a mistake." Playing it safe by not taking risks establishes a pattern of restricted behavior in order to avoid the anxiety that occurs when we even anticipate making a mistake. A point to be emphasized here is the "courage to be imperfect" as some Adlerian writers have noted (Dreikurs, 1968; Dreikurs & Soltz, 1964). This attitude gives us the courage to go on, to risk and fail without losing self-esteem.

I Can't Do It. Frequently when persons have a series of early failures or have environments which have low expectations, individuals very soon believe that they have little capability to control their environment. They believe they have little power and even less potential for mastering daily challenges and demands in their life space. The belief that "I can't" is probably the most frequently encountered attitude among low achieving students. And until the "I can't" attitude changes to "I'll try" the likelihood of much motivation for learning is small indeed. What has happened in the past is allowed to determine the individual's present feelings and behavior toward a task or activity.

When a child or young person has concluded, "I'm stupid, so why try, I can't do it," it becomes very difficult to reach that person. In its extreme condition, that of hopelessness, the person is likely to become depressed, withdraw, and mentally drop out. The other extreme is to be angry and behave aggressively as a means of protecting one's self esteem. Such disruptive behavior is inclined to continue until a greater sense of competence is perceived.

Problems Will Go Away. We can't argue that many problems do seem to disappear with time, sometimes overnight. They often don't look as big in the morning as the night before. However, the general belief, "If I ignore the problem it will go away," is quite often irrational. As indicated more than once, avoidance of reality by blocking inner awarenesses or denying or distorting outer events, results in poor coping behavior and limited mastery of life events. Perhaps the greater part of wisdom is knowing what one can or should ignore and to what one needs to attend and resolve. Some situations need not be attended to immediately, but unless they are dealt with in time the problems become bigger ones. Other situations initially perceived as problems never become such; others do seem to resolve themselves without any action on our part.

Others Are To Blame. Blaming others, situations, and events for one's own problems and emotions is giving the power to forces outside oneself. However, the person with the irrational belief of, "Others are to blame for the way things are," does not usually see him/herself as giving power or control to others. Rather others are seen as inconsiderate, exploitative, and as the cause of one's problems. Events and circumstances are seen as the cause of one's problems. Events and circumstances are seen as "just happening." Again the individual does not see the possibility of being part of the cause nor are ways seen for preventing or modifying the situation by initiating some action. The issues of power, control, and responsibility underlie several irrational beliefs.

Emotions that one experiences with this belief that "others are to blame" are either a sense of depression and hopelessness, or anger because of what others are unjustly doing. Both reflect discouragement as a result of struggling to maintain self-worth and personal competence. Revenge is a common response by persons with this belief. They see no other way than punishing or "getting even" with those who keep doing things to them. Much energy is spent in punishing others through such behaviors as silence and ignoring, withholding love, or actively putting down the other person.

Believing One's Own Feelings. Suggesting this as an irrational belief may at first glance seem to contradict what was said previously about emotions, that feelings are internal indicators of how our well-being is affected by events in the external world. As such our feelings, described as our sixth sense, are an important source of information. However, we have also said that feelings do not function rationally. They may or may not reflect what exists in reality. *Reason and inquiry must be used to validate reality.* Feelings are important as early indicators of what reality might be.

The irrational belief, "If I feel that way it must be true," is called emotional reasoning by Burns (1980). Taking our emotions as evidence for the truth leads to frequent distortion and denial of reality. Emotions do not necessarily reflect the way things *really are.* Most of our feelings are created by thoughts and beliefs and if these are distorted, our emotions will have limited validity. A big difference exists between recognizing and *owning* our feelings than *concluding* that they reflect the way things are or the way they will be. To *feel* worthless, incapable, rejected, or threatened does not mean that one *is* worthless, incapable, rejected, or threatened. Because a child feels that a parent loves a newly arrived baby more than him/herself because the baby gets more attention, does not mean that the parent actually loves the new child more.

We make faulty assumptions about intentions and actions of others. We expect, perceive, and interpret situations through our biases and experiences. Our emotions are an important source of information for seeking that which is authentic and accurate. When they are used as the sole basis for judgments, they can be very misleading.

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CHAPTER 7

PROBLEM-SOLVING, CONFLICT RESOLUTION, AND GOAL SETTING

The discouraged person is one who is disappointed because of not achieving a certain goal or expectation. It may result from trying and failing, loss of a certain condition, or not seeing the opportunity to attain a desired goal. The discouraged person thinks, "This is the way things are and there's nothing that I can do to change it," or "I don't see any way to accomplish what I would like to do." All of us at times get stuck in our thinking. We see no alternatives or perhaps only one option for handling a situation. It seems as if we're stuck in one place and have no choices, which leads to feeling anxious, angry, or depressed.

Exploring alternatives provides us with two directions we can go in seeking self-encouragement or encouraging others. An encouraged person is one who has the ability to originate more than one way of *seeing* or *acting* upon the same situation. First we can imagine different ways of *viewing* and *giving* meaning to the situation. Since the meaning we give to the situation is what determines its effect upon us, we have freedom to decide what to make of a situation. Our second course is to propose creatively various *actions* we can take in dealing with a situation. Using the problem-solving method we look at advantages and disadvantages of alternatives we may have. We can even test them out by either getting the opinion of others or trying them out in practice or both.

Exploring alternatives with others is one of the most frequent and effective ways we have of facilitating growth and in helping young people master and cope with life. Creative, problem-solving abilities are enhanced. Exploring alternatives can be used in coming up with a new idea, seeking another way to reach a goal, accomplishing a task, finding a way of getting unstuck, or resolving a conflict.

EXPLORING ALTERNATIVES

Alternative Meanings for Problem Solving

Those who are successful in life are those who are able to learn from the consequences of every life experience. Persons learn to cope with life and are successful because of what they learn from their mistakes. When events do not work out for students according to their expectations, I ask, "What did you learn from the experience?" In a recent national television show a middle school age boy and his grandmother were given special recognition. The occasion was prompted by a very touching letter that the boy had written in school to his grandmother with whom he lived. Abandoned by his parents his grandmother gave him a home and provided the basic necessities of life plus a lot of love. The boy might have become very angry or disillusioned because of how life had been unfair to him. But instead he *chose* an alternative way to view his situation by appreciating his grandmother and looking at the opportunities he was going to have. His grandmother not only helped him see alternatives but provided an alternative for him.

The following situations are examples which cause discouraging thoughts which then are expressed. Then an example is given of an accepting statement and an encouraging response to assist the discouraged person to consider alternatives with more encouraging meaning.

Situation 1: Despair of an athlete upon the team losing a school basketball game which would have made the team league champions.

Discouraging Thought, Verbally Expressed: "It's awful that we didn't win the game. We lost a once in a lifetime chance. I'll never get over this terrible feeling."

Accepting Statement and Encouraging Response: "I know it's a terrible disappointment to you and the team. You gave it everything you had and no one can ask more than that."

Situation 2: Planning to go to see a movie, but the friend calls and says she can't go.

Discouraging Thought, Verbally Expressed: I was really looking forward to going to the movie tonight. Now my evening is ruined."

Accepting Statement and Encouraging Response: "It's a real letdown, I know. Maybe there's a good movie on television. Or, what else could you do to make the evening a good one?"

Situation 3: A student does poorly on a geography test.

Discouraging Thought, Verbally Expressed: "I always did have trouble with geography. I can't learn this stuff. I don't really care anyway."

Accepting Statement and Encouraging Response: "Let's see if we can figure out why you did poorly on the test. You did well last time."

Situation 4: A parent is lonely because all children are grown and have moved away from home. The youngest son left very recently.

Discouraging Thought, Verbally Expressed: "Things will never be the same again. I don't know how I'm going to fill all the lonely hours with the same feeling of being needed."

Accepting Statement and Encouraging Response: "It's quite a change when the children leave home. It's like a loss of something that's been a part of you. But there can be some good things...like doing those things you have been putting off or becoming active in the town garden club."

Situation 5: A student has just come to a teacher whom he trusts to complain about how another teacher has unfairly criticized him.

Discouraging Thought, Verbally Expressed: "Mr. Johns doesn't like me, I don't think he ever did. Besides he was very unfair in one thing he said about me."

Accepting Statement and Encouraging Response: "You're feeling like Mr. Johns made a mistake in judging you the way he did. Can you take the part that you think is true and learn from that?"

The intention in these examples is to show how thoughts relating to a situation can be discouraging, particularly if the person perpetuates the negative thinking. The first part of the "accepting statement and encouraging response" is intended to be empathic in recognizing a bit of the feeling and the condition. Following that there is an effort to suggest how the situation might be viewed in a positive way, thus resulting in more positive feelings about a situation that most likely cannot be changed. All of us know people who, no matter what happens, can say, "That's the way life goes at times," or can always see something positive being created from the situation, despite how disappointing it might be initially.

Alternative Actions for Problem Solving

If motivation and luck account for one-third of being successful in life, knowledge another third, problem-solving would make up the other one-third. Why are some people good problem-solvers and others are not? Being *open* to alternatives is a necessary attitude for generating possible solutions to accomplish a goal. Life is a series of problem-solving tasks as illustrated by the four-year old trying to figure out how to reach the cookie jar on the top shelf of the cupboard, the sixth grade student working on a science project, and the eleventh grade student exploring career and lifestyle options. Having good problem-solving and decision-making skills are a result of using opportunities and being encouraged by others to work out solutions to hundred's of tasks along the way. To be encouraging we can facilitate students individually and in groups to develop problem-solving, decision-making skills, to explore alternative courses of action, and when needed we can suggest possible alternatives (Moracco & Higgins, 1985).

Advice-giving should be used with much discretion and with full awareness of the action one is suggesting for the other person. Suggesting what another person *consider* is different from advising him/her what to do. Advice-giving is suggesting what another person should do with the information or idea that is being given. At times this is appropriate, namely when we know certain conditions must be met in achieving a goal or that adverse consequences are clearly foreseen. Giving information or possible options that might be useful in achieving a certain goal should be kept separate from advising. Giving advice runs the risk of creating dependency or resistance on the part of the other person, inhibits the development of problem-solving skills, and places the responsibility upon the advice-giver for knowing what is best for another person.

The problem-solving method, usually described as having five or six steps, can be used for solving task problems as well as interpersonal problems. Solving interpersonal problems through conflict resolution follows the same procedure as problem-solving a task or dilemma but requires some additional guidelines. Moracco and Higgins (1985) in *Comprehensive Approach to Human Relations Development* listed six stages in problem solving as utilized in interpersonal problems. The six stages they listed are

1. expressing feelings
2. defining the concern,
3. generating alternatives,
4. selecting an alternative,
5. implementing the selection, and
6. evaluating the strategy.

We will first look at the basic steps for any type of problem-solving that helps individuals explore alternative actions. The steps have been identified for logical inquiry (Dewey, 1917), for parent and teacher use (Dinkmeyer, McKay, & Dinkmeyer, 1980; Gordon, 1970, 1974; Moracco & Higgins, 1985) and for general lay usage (Bolton, 1979). We are all familiar with the procedures, yet make too little use of them in solving everyday problems. Acquainting individuals with these six problem-solving skills would empower them to have more control over their interaction with the environment.

1. *Identify the Problem.* Ask the person what he/she thinks the problem is. If it is a group ask others what they think the problem is. This is a most important step because if we don't define what the basic problem is, we begin our exploration of alternatives on the wrong assumption and the remaining steps lead us down the wrong path. State the problem in terms of the *condition* or *unmet needs* and *not solutions;* e.g., "I need a ride home after school," (stating a need) instead of "My brother won't wait for me after school, now I have no way of getting home" (stating the loss of a solution); "It's too noisy for me to do my work" (stating a condition) instead of "Make the people in my group get quiet" (stating the solution). In the first case the need is transportation and this opens up several possibilities. For the latter case the condition is excessive noise or activity to concentrate on a particular task and quietness is only one of several possible solutions. To name a solution in identifying the problem immediately inhibits the exploration of any alternatives. Better lighting was discovered because persons were looking for a way to improve lighting rather than improve the kerosene lamp. Clarifying the problem and stating the goal as a task to be achieved are necessary for moving on to the next step. When the problem involves people with different feelings, as Moracco and Higgins (1985) stated, be sure to have feelings expressed. Those feelings will help in defining their concerns—in identifying the problem.

2. *Explore Alternatives.* Usually brainstorming is used in which all possible ideas or solutions are accepted before any evaluation is made. Evaluating alternatives too quickly tends to close off creative solutions. Judgment inhibits creativity. Accepting the first or second alternative automatically

screens out a third or fourth possibility which may be a more effective solution. Each person should be encouraged to include even zany sounding ideas and expand on ideas already mentioned.

3. *Evaluate Proposed Alternatives.* Now go over the suggestions one by one evaluating them for advantages and disadvantages, risks, costs, and benefits. In doing this have the participants try to anticipate the consequences of each alternative and the probability of success, that is whether it will achieve our goal. Practical matters are considered such as time, money, availability of resources, acceptability by others, and who will take the action. This step requires the gathering and analysis of relevant information. Pluses and minuses can be placed after each alternative to indicate their advantages or disadvantages.

4. *Choose a Solution.* One might arrive at this step as a result of completing the third step. However, to emphasize a point it is listed separately. Frequently the problem and possible solutions have *value* implications. An alternative may be useful for reaching a goal but may have some value questions around a particular course of action for reaching a goal. Or, a person may not have sufficient interest in a given alternative. A given solution also may create considerable anxiety. Step number 3 focuses on collecting objective data, to use reason and intuition in evaluating the options. Step 4 adds a more subjective dimension of decision making—clarifying our feelings and values underlying the personal choices.

5. *Make a Plan and a Commitment.* Carrying out an alternative requires a plan for achieving the goal *and* a *commitment* to action. Up until this point the problem-solving procedures have been thinking and talking. Now the procedure is at the point of action. *Who* is going to do *what, how,* and *when.*

6. *Evaluate the Outcome.* The implementation and evaluation must occur as the chosen plan is placed into action. As the plan of the chosen alternative is carried out, evaluate whether it is achieving the goal in total or in part. If needed, make corrections or even implement another alternative if the initial one chosen is not working out successfully. If the plan is

successful, help those involved to recognize their achievement and make sure words of encouragement are expressed.

Alternatives in Conflict Resolution

When a difference of opinion exists as to what course of action to take, conflict resolution skills are useful in exploring alternatives to solve the problem. Life is fraught with conflict. The four-year old may not want to go to bed at 8:00 p.m., the fourth and fifth grade classes may be in conflict over which group gets to use the soccer field, or an adolescent may be in conflict with his/her parents over the use of the family car. Spouses may be in conflict over the use of money, child rearing practices, or what the other spouse does with his/her time. Read the daily newspaper, the weekly newsmagazine or listen to the news report on radio or television and be observant for the percentage of stories that deal with conflict—the economy, environmental concerns, wages, educational practices, religious differences, divorces and child custody, business practices, and on and on. Add to these the local neighborhood and municipal governing issues as well as international tensions.

Conflict *is* unavoidable. At its best it is disruptive and at its worst it is destructive. Bolton (1979) has described conflict as having "a dangerous opportunity." Yet, some of our greatest benefits, personally and for human-kind, have been borne out of constructive conflict. Healthy conflict motivates change, adaptation, and even transformation in which the result is something much different from the event creating the conflict. Communication and human relations skills which become tools for a lifetime, grow out of our learning to resolve or manage interpersonal conflict in the give and take of everyday life.

Most conflict appears to be one or a combination of five types. The works of Bolton (1979), Filley (1975), and Schmuck and Schmuck (1983) have been drawn upon in summarizing the source of conflict. First is the *conflict of goals,* sometimes referred to as conflict of interests or needs. Two or more persons may desire or claim the same thing, usually some resource, facility or property. For example, two students may want to use the same resource book at the same time or two students may be arguing over who has the faithful and exclusive friendship of another person. We differ over the conditions we want or how things ought to be—our expectations.

A second type of conflict arises over methods to reach goals. In a *conflict of methods* we may differ over the best, the easiest, the most economical, the most practical, or the most ethical route to follow.

Third, we may differ over facts. A *conflict of facts* is when our information about the present situation or problem differs from that of the other person. Attaining facts or ascertaining the "truth" is frequently difficult because facts often are not available and we are forced to make assumptions about the way things are. Then too, at times some persons don't want to be confused by facts because they have already made up their minds.

The fourth type of conflict is the *conflict of values, ideas, or opinions* that are related to personal beliefs. Such conflicts represent a deeper level of disagreement when values or ideas represent one's personal and moral code of ethics. If values simply represent a preference for one option rather than another, the conflict may be more easily resolved through consensus or compromise. A difference of opinion is easier to respect when no action needs to be taken. But if a stronger value reflecting a belief or a personal code of behavior is the basis of the conflict, usually no solution is fully acceptable to both parties. Through conflict resolution, individuals may become more understanding and accepting of the other's point of view, even occasionally influencing one another's attitudes and actions over time.

A fifth source of conflict that may underlie any of these previous four types is that of communication barriers. The *conflict due to communication barriers* often disappears when both parties understand what the real concerns are and what the position is of the other person. Lack of understanding may result from having had little or no communication or simply from poor communication skills. How often have you seen two persons debating an issue and when each understands what the other is saying, they are in agreement.

The terms *conflict resolution* and *conflict management* appear in the literature, sometimes synonymously, other times with different implications. Conflicts are not always resolvable to both parties, consequently managing the conflict becomes the focal point so it is least disruptive and destructive, perhaps even becoming creative and constructive in its outcome. In this case one might view the conflict as a creative process that can eventually lead to a more desirable outcome. Collaborative problem solving is how Bolton (1979) describes the process of conflict resolution.

We shall use conflict resolution to refer to a problem-solving process that involves collaboration which means working together to achieve an outcome that will be mutually acceptable.

Four fairly common alternatives to collaborative problem solving are mentioned by Bolton (1979):

> *Denial*—denying the existence of interpersonal problems, doing nothing about the problem and excluding it from conscious awareness.
>
> *Avoidance*—being aware of the interpersonal problem, withdrawing whenever the strife occurs, or glossing over it as though it didn't exist.
>
> *Capitulation*—giving in, "keeping the peace," being nonassertive, denying one's own needs and desires.
>
> *Domination*—imposing one's own solution on the other person; relying upon position, status, or one's personal power to control the outcome without regard to the other person's needs or rights.

All four alternatives to conflict resolution may be appropriately used on occasion, but repeated use of any one of them reflects a style of handling conflict which may result in negative consequences in the long run.

Steps of conflict resolution are essentially the same as the problem-solving method described earlier in the six-step procedure. This same scientific method for arriving at solutions is successful in resolving interpersonal conflict situations. We will briefly discuss certain beliefs and conditions that are important for the problem-solving method to work when resolving conflicts, then conclude by summarizing three methods commonly used for arriving at a decision.

Certain beliefs and conditions are conducive to the problem-solving method (Filley, 1975). When they are present chances for success are significantly increased. These three beliefs and conditions which follow, facilitate the problem-solving process for conflict resolution:

1. *Belief in a mutually acceptable solution*—sincere desire exists in the parties involved to arrive at a solution that is mutually

acceptable; persons are optimistic or at least hopeful that a solution mutually acceptable can and will be found.

2. *Cooperation rather than competition*—the involved parties have an attitude to cooperate in resolving the difference; a satisfactory solution to both parties is more important than one person winning (win-win method) rather than a winner and loser (win-lose method); searching together for a new alternative can result in a more creative solution; conflicts are very difficult to resolve when power is the issue.

3. *Mutual respect*—belief that everyone is of equal value; each party has the right to a different point of view and may have a valid perception; until proven otherwise, each party believes the other person can be trusted and is participating in good faith.

We conclude our discussion of conflict resolution with steps and the process of resolving a disagreement or conflict to arrive at a mutually acceptable solution. Whether we are one of the participants in the conflict, the group leader, or a teacher attempting to resolve a conflict between two students, the process is the same. Even though the following steps indicate a sequential process, flexibility and one's own intuitive sense of "where people are" must be foremost:

1. Focus on emotions first. When emotions are strong (usually anger or distrust), to proceed in a rational way to collaborative problem-solving is very difficult. Usually a sound strategy is to deal with the emotions *first*. Strong emotions and reasoning at the same time are incompatible. When emotions have subsided, the involved persons or groups can begin or proceed to the next step in a rational and creative way. However, if no evidence of strong emotions is present, then do not force or arouse emotions since this would increase the risk of delaying or blocking the problem-solving process.

2. Use the steps discussed in problem-solving to resolve the conflict:

   a. Identify and define the conflict.
   b. Explore alternatives as possible solutions, generally without any evaluation of them.

c. Evaluate the proposed solutions, considering the possible consequences of each.
d. Arrive at a solution that is acceptable to both persons. All persons should participate in the decision-making.
e. Plan as much as is necessary to carrying out the solution.
f. Evaluate the outcome to see if the proposed solution has resolved the problem.

When using the problem-solving method in relation to conflicts, at least three ways are available to arrive at a decision: *consensus, compromise,* and *authority*. Evaluation of possible solutions and arrival at an agreement which is acceptable to both persons or all parties without compromising is called *consensus*. The solution arrived at is perceived by both parties as the best alternative. Usually the atmosphere for consensus decision making is one of mutual respect, cooperation, and a sincere desire to find the best alternative. One benefit is that persons are more likely to make a commitment and follow through.

However, many times the disagreement is one in which a genuine difference exists regarding facts, goals, methods, or values. After proposing solutions and discussing acceptable alternatives, none may be fully acceptable to both parties. The difference may be due to remaining perceptual differences or to power and win-lose issues that were not put aside. In such cases a *compromise* may be the only alternative. Both persons give and take in order to find a mutually acceptable solution which partially satisfies both of them. Compromising might mean splitting the difference, exchanging concessions, or seeking a middle-ground solution. This method is less satisfying than consensus because both persons may settle for something less than their own needs and desires, perhaps being only minimally satisfied. Yet when consensus cannot be reached it does provide a way commonly used to resolve a difference. In a way compromise means consensus was arrived at by mutual concessions. Dissatisfactions may continue and the possibility of a lower level of commitment is likely and may require external enforcement to have the compromise implemented.

A third method of resolving a difference is by *authority*. If the parties involved cannot agree on an alternative by consensus or compromise and a decision needs to be made, persons who have the authority may need to make a decision. In the case of a group, a decision may be made by a majority vote which means the majority wins and the minority loses. In the case of two students not being able to agree and a decision is necessary, a third party such as a teacher or administrator may need to arbitrarily decide upon an alternative. Not all differences are mutually resolvable. In such events, some methods must be available for breaking the standstill and majority rule or a third party decision provides for an alternative course of action.

To sum up our discussion of conflict resolution let us look at several guidelines that are important regardless of the method used or where one is in the process:

1. establish and maintain to the extent possible a sense of mutual respect;
2. have each person listen until they hear the other side;
3. encourage each person to be assertive in stating views, needs, and feelings; and
4. strive for cooperation in arriving at a mutually acceptable alternative. Everyone should participate in arriving at a decision.

Conflicts, differences, and changes in goals and relationships are an inevitable part of life. Helping students analyze interpersonal conflicts and problems, resolve them in peaceful, constructive ways prepares them for coping with events throughout life.

ENCOURAGING COMMITMENT AND MOVEMENT

By means of recent brain and consciousness research, researchers have demonstrated that our thoughts—intentions, fears, images, suggestions, expectations—alter the brain's chemistry. Beginning in the 1960s biofeedback research demonstrated that awareness of interaction between the brain and conscious experience enables human beings to have control over body processes long believed to be involuntary, for example skin temperature, blood pressure, and muscle tension. Barbara Brown (1974) has remarked that this deep biological awareness reflects the mind's ability to alter every physiological system, every cell in the body. If suggestion, expectation, and intention arouse the organism for action, how much motivation this can be for human growth and possibilities.

Our last and maybe most important method for encouragement is an expectation for commitment and movement. The expectations and hopes we have for another person are a powerful source for gaining a sense of worth and competence. Nothing is more tragic in life, other than physical death itself, than to see a youth who has given up on life—hopeless and with no purpose to live. Perhaps our most powerful tool as teachers is expectation—not too great and not too limited but always encouraging the student to reach for that which is possible; sometimes, even that which seems impossible. However, unless realistic goal-setting is done, the expectation remains only a hope.

Expectations and Hope

Expectation and hope are concepts related to the emotion of interest. If the expectation of another person is too great, it may arouse fear, i.e., the anxiety of failure or not meeting another person's expectations. If the expectation is imposed, it may arouse anger and resentment toward a teacher or parent in the case of a student. But when it is expressed reasonably as valuing the person and faith in possibilities, it engenders hope, an interest and faith in the future. Stotland (1969) in his book, *The Psychology of Hope*, has defined hope in terms of expectation of goal attainment. When an expectation is greater than zero about achieving a goal, hope is present. For some of us the expectation does not have to be zero for us to believe that it is hopeless. Hopelessness then, becomes depression. For us to be motivated to achieve a goal, the goal has to be perceived as important and that a possibility exists for attainment.

In his book, *The Revolution of Hope*, Erich Fromm (1968) stated that hope is not passively waiting nor unrealistic forcing.

> To hope is a state of being. It is an inner readiness, that of intense but not-yet-spent activeness.... Hope is a psychic commitment to life and growth. (pp. 12, 13)

Faith, he points out, is closely linked to hope since it is a conviction about the unproven, the knowledge of the real possibility. Hope is the mood, the feeling, that accompanies faith. "Faith could not be sustained without the mood of hope. Hope can have no base except in faith" (Fromm, 1968, p. 15).

Do teacher expectations make a difference in student performance? The expectancy research since the mid-sixties is rather convincing that student achievement and behavior are significantly affected by teacher expectations (Braun, 1976; Finn, 1972; Rosenthal, 1973a & b). With teacher expectation as the experimental variable, researchers have demonstrated, for example, increases in IQ, overall academic achievement, and reading (Palardy, 1969; Rosenthal & Jacobson, 1968; Seaver, 1973). What seems to make a difference is the teacher's *perceptions or beliefs* about a particular student's abilities or potential for learning, which, in turn, leads to certain behaviors on the part of the teacher.

How do these teacher expectations work? Our beliefs and perceptions in the form of expectations are translated into behaviors. What we say, how, when and even how frequently we say it makes a difference. Our facial expressions, gestures, postures, and our touch communicate expectations. Teacher expectations serve several functions (Hamachek, 1978): they identify for students what behavior is desirable and acceptable, both personally and socially, thus directing and stretching students beyond their own choices; when students know teacher expectations they have a framework for evaluating their own behavior, therefore having some sense of whether they have been successful; expectations communicate to the students a belief in their adequacy, abilities to do what is required, or the potential to achieve the "impossible." When expectations are reasonable for an individual they are a prime source of motivation and validation of one's worth.

In an effort to explain why teacher expectations work, Rosenthal (1973a & b) has proposed four factors which interact to encourage students to do well. Teachers who expect good things from their students appear to

1. create a warmer social-emotional climate around their "special students" (all students may be viewed as special);
2. give more positive feedback to those students about their performance;
3. teach more material and more difficult materials to the students; and

4. give students more opportunities to respond to questions.

These four factors interact in a way that creates a more positive and facilitating learning environment for those students for whom teachers have high, positive expectations. We are so often unaware of our expectations for each student and how they are being communicated.

If expectations are largely transmitted by an unconscious process, what behaviors communicate low or high expectations? Educational psychologists Brophy and Good (1974) have documented low expectation behaviors of teachers that are correlated with low achievement:

1. waiting less time for low achievers to answer questions;
2. responding to the incorrect answers of low achievers by giving them the answer or calling on someone else to give the answer;
3. criticizing low achievers more frequently than high achievers;
4. praising low achievers less frequently than high achievers;
5. paying less attention to low achievers, e.g., calling on them less often;
6. not giving feedback to verbal responses made by low achievers;
7. seating low achievers further from the teacher; and
8. demanding or expecting less from the low achievers.

These eight behaviors suggest how we can improve student motivation and achievement through our expectations. It requires us to examine our beliefs and perceptions about each student, then become more aware of how we interact with each student. Communicating our faith and hope in a positive, supportive way releases the human potential of each person.

Goal-Setting

Personal goal setting is a necessary part of activating one's possibilities. This is not to deny that some of life's best experiences are unplanned. We must wait and allow for serendipitous experiences. However, most of our satisfactions, achievements, and successes result from establishing goals. These expectations provide purpose and direction for movement. Until our own expectations or those others have for us are translated into action or deeds, no movement occurs, and we deny ourselves new discoveries, mastery, and the enjoyment of life.

Reaching a personal goal was ranked first in a study to determine the types of recognition valued by high school students. Ware (1978) surveyed 218 high school students (grades 9-12) from a cross-section of geographic and economic areas in the Dallas (Texas) Independent School District. Surprisingly, the top two types of recognition indicated by the students were ranked by the teachers as the bottom two: reaching a personal goal and receiving a scholarship for school. Students preferred intrinsic types of rewards such as reaching a personal goal (1), compliments and encouragements from friends (3), and being accepted as a person, seeking my opinion (4). Teachers tended to perceive extrinsic rewards as more desirable by students, for example: trophies, certificates, medals, ribbons (3); name in newsletter, newspaper, or on loudspeaker (2); and money for accomplishments (5). The only extrinsic reward in the top four that students selected was scholarships for school (2). Teachers did recognize the importance of compliments and encouragement from friends by ranking it number one (1) for students.

In student discussion groups about the results they suggested, "that to help them reach a personal goal, a teacher might teach goal setting, give moral support, listen, and practice planning and implementing goal-oriented activities" (Ware, 1978, p. 356). Students in addition to rating items on the opinionnaire revealed that feedback from teachers about their work was very important. It is a form of recognition that they are moving toward their personal goals and those of the school.

Note that behavioral rewards (reinforcements) used by teachers are not what is held in high esteem by students or the most motivating to them. If personal growth, cooperative and complimentary relationships, and individual achievement are being sought for their intrinsic value, we need to respond in ways that will recognize each student for cooperative attitudes and individual achievements.

Involving students in goal-setting gives them more responsibility for taking charge of their own lives. Academic goals we set for students ought to be reachable; however, some goals should go beyond their immediate capability for challenging their potential. Immediate, short-term, and long range goals are important for commitment and movement. When we encourage students to set goals for their personal growth and academic achievement, then give them feedback on their progress, we are empowering them with the self-confidence to realize their possibilities. Campbell (1974) in his book, *If You Don't Know Where You're Going, You'll Probably End Up Somewhere Else,* makes the point that, "Unless you know what you want from life, you are not likely to stumble acress it" (p. 7).

COURAGE

Encouragement in this writer's view is probably the most important dimension of teaching. Certainly it is equal to imparting knowledge. *Instructional materials, resources, and learning aids are necessary but alone are not sufficient.* The advent of the computer in the classroom has great potential. Yet, unless students are able to gain a sense of importance and experience continuous accomplishments, their low self-esteem will be their worst enemy. Lack of encouragement can be considered as the basic source of our achievement and behavior problems. Each student needs continuous encouragement just as a plant needs sunshine.

Courage, having the heart to act, means investing oneself in the life of the student through making meaningful contact, interacting in a personal way, sometimes confronting, but more often challenging and supporting. Unfortunately methods of encouragement cannot be packaged and programmed like computer modules. Using them is more art than science. Striving to be a good artist can be its own encouragement. Through our own creative efforts we must involve ourselves with students in ways that

> reveal our own humanness and caring;
>
> provide information to help them determine who they are and what they are doing;
>
> focus on interests, improvements, and strengths;

challenge discouraging beliefs;

facilitate problem solving, decision making, and conflict resolution; and

communicate expectations, hope, and goal-setting.

So much in life, at home, in school, and with peers is discouraging. In so many unaware ways we can discourage others by our facial expressions, thoughtless words, tone of voice, and most of all by our actions. We must be courageous and intentional in empowering students with the will and a way to attain self-respect and confidence.

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PART III

CREATIVITY AND VALUES

CHAPTER 8

CREATIVITY AND HUMAN POSSIBILITIES

> *Discovery consists of looking at the same thing as everyone else and thinking something different.*
>
> *Albert Szent-Gyorgyi*
> *(Nobel Prize winning physician)*

When you think of the word creativity, what comes to mind? Take a moment or two to create your own description. What words do you use and what images do you associate with creativity?

Did you think of a person, a process, or a product? Creativity is all three of these, though we tend to focus on the product or the outcome of a person and a process. Chances are that if you thought of a *person* you identified an individual who is spontaneous, open to new experiences, curious, independent, self-confident, has a sense of humor or playfulness, and is talented.

If you thought of a *process* you probably saw a person intensely involved in an activity (thinking or doing), a sudden inspiration and insight that results in the *creation,* an unconventional, original, or novel way of presenting and combining ideas or things. The creative process is all of this but much more.

If you thought of a *product* in response to creativity, you likely thought of a scientific discovery or one of the arts—music, poetry, prose, painting, or sculpture. Perhaps a craft such as weaving or jewelry-making came to mind. Again, creativity is more than these outcome examples.

You, if typical of what others generally do when asked that question, did not think of yourself in your example of creativity. We tend to think of individuals we have known in our lifetime, or of historical persons we have learned about through our formal education, or perhaps a few brilliant scientists. The fact of the matter is that we all have potential for being creative, but deny that potentiality in ourselves. Maslow (1971) in his now recognized classical study of self-actualizing persons remarked:

> What we have found during the last ten years or so is that, primarily, the sources of creativeness of the kind that we're really interested in, i.e., the generation of really new ideas, are in the depths of human nature . . . . This kind of primary creativeness is very probably a heritage of every human being. It is a common and universal kind of thing. Certainly it is found in all healthy children. (pp. 82-83)

Maslow (1971) also discovered an amazing similarity between the characteristics of creative persons and the attributes of self-actualizing or fully-functioning persons. He describes self-actualizing persons as psychologically healthy people. The creative attitude found in such persons appears to be important in fostering a holistic approach to personal growth.

For this reason chapters on creativity have been included for our discussion. The possibilities for fostering creativity through education are infinite. Included is a section on imagery and imagination, since images, particularly visualization, provide a primary route to approaching life in a creative way. They activate the creator within all of us. The hope is that a better understanding of the process, the persons, and an environmental press that fosters creativity will result in more creative productions. Creativity is an important aspect of human development and essential to success in many of life's areas. It provides an inner satisfaction that gives meaning to life. Yet, creativity and the environment required for its development are often overlooked in today's schools. The rise and fall of its emphasis seems to follow national priorities. However, creativity is vital to improving the quality of life and enhancing personal growth.

USING BOTH HALVES OF THE BRAIN

Meaning of Creativity

In the simplest sense of a dictionary definition creativity is having the ability or power to bring into being or produce things that are characterized by originality, expressiveness, and imagination. It is "the ability to develop new or different concepts, ideas, forms, structures, or products" (Chamberlain & Bergman, 1982, p. 112). Expression of creativity requires letting the mind wander and freely explore new ideas, relationships, or possibilities. Although the process is still somewhat mysterious, most everyone is creative on occasion, some people more often than others.

In an individual sense we are all creative in seeking and discovering ways to solve everyday problems and in coping with life's challenges. The four year old child who figures out a way to get to the cookie jar on the top shelf of the pantry is being just as creative as the adult who discovers a way to keep the animals out of the trash cans at night. In both of these examples, the person has brought into being, i.e., created a way of dealing with a situation that is unique and new to them. However, if we compare the method used in these situations with that of others, it may not be unique or original. Rather it may be like that which is typically done.

We also need to assess whether the individual saw how someone else handled the same situation or whether the method was discovered through some intuitive and reasoning process within. Another factor is developmental age. A behavior that would be creative for the four year old might not be creative for an adult. These examples raise some of the pertinent issues in assessing creativity.

The research and literature on creativity was developed largely over two decades, 1950-1972, if one peruses the references published on the subject. Rather than attempt to give an historical and theoretical perspective of developments during these years, let us look at several observations and conclusions regarding creativity:

1. Creativity and intelligence are not synonymous. The creative person is most likely to be above average in intelligence as measured by intelligence tests. However creativity does not depend upon such intelligence alone. The presence of one does not guarantee the presence of the other to the same degree. Both Torrance (1962) and MacKinnon (1962) agree that above an IQ of approximately 120, intelligence contributes little to creative ability.

2. Torrance's many studies (1965) on various aspects of creativity convinced him that children could be taught to bring their creative thinking abilities into use while acquiring even the traditional skills.

3. Creative students are usually less popular with their teachers because they are less conforming and less motivated for academic success as reflected by grades.

Creativity has been defined in many ways—a *kind* of person, process, or product. It also may be defined as a *kind* of environmental condition, sometimes called environmental press. The four P's of creativity provide a good framework for understanding its nature—*person, process, product,* and environmental *press.*

The production of something new or novel is included in almost all the definitions given by those who investigate creative behavior. Thurstone (1952) argued that it does not make any difference whether *society* regards an idea as novel. From his point of view an act is creative if the *thinker* reaches the solution in a sudden closure which implies some novelty for the person. The idea might be artistic, mechanical, or theoretical. It could be in diverse areas such as management or leadership if it solves an organizational problem, a human relations problem, a new football play in sports, or a new slogan in advertising. With such a definition productive thinking may take place in the ordinary layperson or the most distinguished statesperson, scientist, or artist.

Others such as Stein (1953) in contrast to Thurstone, insist that creativity must be defined in terms of the culture in which it appears. To him "novelty" or "newness" means that the creative product did not exist previously in the same form. Creativity may use existing materials or knowledge, but it must contain new elements.

Some investigators, e.g., Crutchfield (1962), have defined creativity by contrasting it with conformity. In general, creativity has been seen as contributing original ideas, different points of view, and new ways of looking at problems. Conformity has been seen as doing what is expected, doing the usual, and not disturbing popular ideas or differing from others.

In looking at the process, Spearman as early as 1930 saw creative thinking basically as a process of seeing or creating a novel relationship between two or more ideas, with both conscious and subconscious processes operating. The conscious process uses reason and logic through the use of words and numbers. The subconscious process is more passive with little awareness. It seems to automatically scan experiences and memories, to condense, join opposites, see the whole picture, and find relationships at speeds impossible to obtain in the conscious system. The resulting intuitions may or may not be valid, however, and are best checked out through a conscious, rational process.

Guilford (1956) has conceptualized creativity as a combination of mental abilities involved in creative achievement. Creative thinking clearly involves divergent productions, responses that suggest new or different directions, associations, adaptations, or applications, without prejudgment or predetermined answers. Factors included in the divergent thinking process are *fluency*—the ability to generate many ideas; *flexibility*—the ability to generate ideas outside of the usual category; *originality*—the ability to generate very uncommon responses; and *elaboration*—the ability to explain, spell out, or carry out the idea.

However, Guilford (1959a) noted that *sensitivity* to problems seems to be a precondition for getting the creative thinking process in motion. The ability to *sense* problems or the *urge* to see things differently is the initial motivation for creating something different. This mental attitude has led to the continuous improvements that humankind has invented.

Torrance (1965), who has been a pioneer and leader in creative learning and teaching, developed a working definition for his research and classroom creativity. The definition places creativity in the realm of everyday living:

> I have tried to describe creative thinking as taking place in the process of sensing difficulties, problems, gaps in information, missing elements; making guesses or formulating hypotheses about these deficiencies; testing these guesses and possibly revising and retesting them; and finally in communicating the results. (p. 8)

Jones (1972) in reviewing the various definitions of creativity noted that:

> Creativeness is not a single factor, but rather a collection of different abilities, every single one of which can be possessed in different degrees by every individual. Persons who are evidently creative will be endowed with creative abilities which may be thought of as generalized intellectual skills which can be developed through appropriate practice. (p. 7)

After considering the various factors closely associated with the process of creativity, Jones (1972) came up with a definition which seems to be very appropriate for our purpose:

> Creativity is a combination of flexibility, originality and sensitivity to ideas which enables the thinker to break away from usual sequences of thought into different and productive sequences, the result of which gives satisfaction to himself [or herself] and possibly to others. (p. 7)

Jones continued in his observations that as a result of this process, a novel product emerges which has grown out of the uniqueness of an individual and the environment. "The product of creative thought may be new for society, or merely new to the individual who produces it, but what is essential is that it should bring joy to its creator" (p. 7).

Creativity and Other Mental Processes

Creativity is a part of the total mental process. It includes all of the mental operations of Guilford's classification (1959b), but utilizes divergent thinking as a springboard into the unknown where the emphasis is upon innovation, originality, unusual synthesis or perspective. A summary of the five mental operations is provided to give a perspective of the place of creative thinking:

Mental Recognition

1. Cognitive operations—the process of becoming aware; to recognize, be familiar with, know about, learn about, appreciate, be sensitive to.

2. Memory operations—the process of retaining what one has become aware of; acquiring knowledge, remembering, knowing thoroughly, recalling.

Productive Thinking

3. Convergent operations—the process of producing the correct answer or right solution; one answer or an accepted "best answer"; the response conforms to a behavioral norm or to the preferred solution.

4. Divergent operations—the process of producing a response that is one of many possibilities; problem-solving in which no one correct or accepted best answer exists; independent thinking, creative thinking; original work; questioning and inquiring.

Judicial Thinking

5. Evaluative operations—the process of assessing what has been recognized, memorized, or produced; critical thinking;

evaluating; judging; comparing and contrasting; making decisions.

Although the divergent thinking category is the prime source for creative thinking that leads to the unknown or unfamiliar, convergent thinking and evaluative thinking provide information for creating an idea or judging a solution. Creativity does not occur in a vacuum. What we are aware of, i.e., have available in our memory and have knowledge of, are all part of the process of seeking a novel response. Through the creative thinking we are able to visualize, foresee, and generate ideas. In evaluative thinking we analyze, compare, contrast, and synthesize as we may do in divergent thinking, but the outcome is different. In evaluative thinking we make a judgment by testing out and verifying the value of the idea. In a sense, creative ideas are born in divergent thinking, then tested out for their value in evaluative thinking.

Creativity and Imagery

Our *imagination* is the primary route to creativity and images are the vehicles for taking us through the familiar as well as into the unknown (Davis & Rimm, 1985; Fleming & Hutton, 1983). Thought processes occur through words, numbers, and images. Our verbal and numerical languages appear to occur in a different hemisphere of the brain than our visual images. We shall explore this phenomenon later. Through our imagination we have an infinite source of power, control, and pleasure since it is not limited by reality or the external presence of any particular persons or conditions. It is sometimes spontaneous, creating mental images of things never seen or experienced. It can be consciously directed to form, discover, and manipulate structures and abstract ideas.

Our imagination is not limited by space, time, nor circumstances. It occurs without the presence of any sensory events in our environment. It can entertain a joyful fantasy or anticipate a reality not yet experienced. Since strong images tend to activate certain neurochemical events in the body, they are related to health and disease. They enable us to anticipate and rehearse future events. Even under extremely adverse conditions, images enable us to create a state of joy and contentment.

Memory Images. The formation of a mental image or concept usually occurs *visually* but its expression can be in any one of the other sensory modalities—sound, taste, smell, touch, emotions, and the kinesthetic which gives a sense of the position of the body in space. They originate internally. In contrast to external sensory stimulation that occurs through perception, images arise primarily from our memory or occur as a fantasy image that is unlike anything in the memory. Both types of images may involve one or more of the senses in addition to the visual component, although the visual component is usually the central aspect. For example, we may recall a specific experience by recreating the visual scene of saying goodbye to loved ones. With that mental picture we may recall the distinct smell of flowers, hear the words of a friend, reexperience the emotion of sadness, feel the touch of a person, even sense the warmth of the sun or the coolness of the breeze. However, central to images and sensations is the visual component.

Fantasy Images. Fantasy or imagination images, the second type mentioned, may or may not use a memory image. Its primary characteristic is that it innovates or invents new forms, relationships, or outcomes. The mind sees something in a different shape or size, arrangement, cause-effect relationship, or final product that is unlike anything in the memory. Through fantasy the person creates something never seen nor met. An adult may visualize a dreamhouse, whereas, the four year old child may have an imaginary playmate to whom he/she talks and has given a name.

Fantasy images are the stuff of which creativity is made. They are not bound by memory, experience, or reality. Generally they have no fixed reference point in that they are not tied to a specific occasion. This type of thinking is a source of solutions to problems, both everyday situations as well as the discovery of a new abstract principle. Writers visualize characters acting out scenes, painters see visual images, architects envision buildings, mathematicians see pictures of geometric shapes and surfaces, and landscapers see trees, shrubs, and flowers in some harmonious arrangement. All of us use fantasy images for problem solving and for escape. The latter use of fantasy images serves an important adjustive function by enabling us to create an inner world that corresponds to our wishes and satisfaction. The creative function of fantasy images searches to find that which is new to us and secondly changes that which we already know by bringing ideas, things, or relationships together to *create* something unique.

Creativity visually combines memory and fantasy images. For example, the architect, quiltmaker, or sandcastle builder may recall images of objects seen in the past. The mind restructures these to create new designs. Familiar pictures fade in and out like a series of slides being shown on a screen. Changes are made. New and unfamiliar pictures emerge to form a design unlike any of the familiar ones. Fantasy enables the person to play with the memory images, reshaping them until they are communicated in some novel form.

Daydreaming is much like fantasy except daydreams seem to intrude uninvited on the daydreamer. They are without and mostly beyond conscious control, unlike fantasies which occur at the direction of the fantasizer. Psychologists believe that daydreams reflect the current interests, concerns, or problems of the individual. In a study of daydreaming among adult males ages 17-91, Giambra (1974) found problem solving to be the most frequent content for every age group except the youngest. Through problem solving useful clues to a problem or seeing a new approach to an old problem were obtained. Sexual and achievement daydreams also were important but of less frequency.

The Right Hemisphere

The differential functions of the left and right hemispheres of the brain have been mentioned in previous chapters. However, the right hemisphere, sometimes referred to as the silent partner, the "unconscious mind," has a crucial role in creative thought (Goldberg, 1983; Wonder & Donovan, 1984). Visual memory and the creation of original visual images are natural abilities that enable us to recall, explore, discover, and invent new ideas, forms, arrangements, and relationships without restriction. These visual recollections and discoveries which are made nonverbally can then be analyzed and verified verbally through the left hemisphere to complete the creative process. The left hemisphere is analytic and the right is intuitive.

Astronomer-biologist Carl Sagan (1977) described the right hemisphere as a pattern recognizer that finds the patterns, sometimes real and sometimes imagined, in the behavior of people as well as in natural events. The right hemisphere has a curious if not suspicious emotional tone, for it sees connections or conspiracies where they exist as well as where they do not. The right hemisphere needs the left hemisphere to critically analyze patterns it generates in order to test their reality.

Sagan concluded that most significant creative activities of a culture are the result of collaborative work by the left and the right hemispheres.

What are the implications for education and creativity? Blakeslee (1980) described the condition that has existed for many years as a "left-brain take-over in education," even beginning at the elementary level. As a student progresses through school, more and more learning tasks require a predominance of verbal thinking based on facts, assumptions, and logic. The ignoring of and even discouraging of visual and nonverbal thinking results in a gradual diminishing of creativity and intuition. Student responses become more logical and stereotyped. Since the hemisphere that "feels more strongly" about an answer is the one that tends to dominate, the nonverbal mind pays less attention, learns less, and gradually is less able to compete and collaborate.

To change this emphasis and achieve a better balance of verbal and nonverbal thinking, teachers will need to model more use of imagery and intuitive thinking. The curriculum will need to reflect greater right hemisphere participation in learning. Students will need to be encouraged to use imagery, particularly visual images, to engage in more open-ended thinking for problem solving. For example, students can be asked to visualize all the possible ways one could travel from their home to school. After a brief openended brainstorming session, discussion could be directed to such topics as mode of transportation, forms of energy for each mode, advantages and limitations, and problems that one would likely encounter. Thus learning is personalized and can be related to subject areas such as science, geography, history, and math. The creative process includes making a discovery nonverbally through imagery, then describing the observation with words.

Let us look at another example. A recent serendipitous experience happened to this writer which provided an answer to a long standing question: "How can I provide more light for the plants in my living room during the winter months?" Artificial light was one answer, but that was not sufficient. Recently when attending a lecture on alternative forms of energy, the intuitive, visual leap occurred. When the lecturer was describing the use of mirrors to reflect heat, my mind made an instant connection between the mirror and the plants. On the visual screen on my mind came a picture of a mirror on the garage roof reflecting light into the living room to nourish the plants. Several days later the idea was carried out. At mid-winter the plants were doing quite well with much green growth.

In summarizing the nonverbal skills and the right hemisphere, Segalowitz (1983) concluded that global visual judgments, spatial judgments, and emotional judgments seem to rely more on right hemisphere activity. He also cautioned us not to oversimplify and overextend the differences in the functions of the two hemispheres. Imagination, intuition, and creativity still need to be confirmed through direct experimental work to understand how the two hemispheres are involved in the thinking process.

Emotions and Creativity

What are the emotions that motivate, sustain, and result from the creative process? Emotions, values, and feelings influence thinking (De Bono, 1983). These affective conditions originate from within the person, but are certainly evoked and rewarded by the learning climate and life circumstances. Let us briefly look at the feelings engendered by the creative act. The climate that encourages creativity will be reviewed later.

The real creative person seems to have a certain emotional tone or set to look for the unique, that which is not obvious, and how it could be viewed differently. Jones (1972) captures the mood of the creative person:

> A person's effort is most effective when it is sustained by some urge within himself [or herself]—by curiosity, interest, or the urge to express, make, or do. The art of creation is governed by conscious thought and by emotion . . . Curiosity is probably the most important factor in creativity, for its essence is to see whether new methods of expression in creative activities will prove aesthetically more satisfying. (p. 11)

Of these six emotions discussed in previous chapters, interest/excitement is the emotion that arouses curiosity and sustains the mental energy to explore, discover, manipulate, originate, and innovate. Joy is the emotion that results from the process and is the by-product of creative thoughts and acts. Creative behavior is self-reinforcing when interest or moderate anxiety lead to an inner satisfaction from some discovery or achievement.

Emotions, then, appear to have at least three functions in creativity (Perkins, 1981). First, as previously noted, they generate the mental energy for inquiry and exploration, thus provide a stimulus for motivating, sustaining, and channeling our attention. When we recognize a situation, make a "small discovery," or see a connection, an emotion is triggered. Thereafter the emotion channels our effort to make sense in our thinking. While some emotions constrain inquiry, others inspire it through a spirit of adventure, joy in discovery, or a sense of intellectual daring.

Second, emotions are a way of knowing, that is, a kind of insight. They represent intuitive hunches that enable us to discover a new idea, a different solution, or arrange two or more elements into a unique whole, and make a decision. The pro and con evaluative reactions begin with felt responses which draw attention to the thought or image, causing certain features to stand out. A feeling may alert us to an incompleteness, a conflict (incongruence), or a stereotypical response. We learn to trust our feelings until it "feels right."

Let us take an example of decorating a living room. If warmth, casualness, and intimacy are conditions we wish to create, our emotional hunches will be very valuable in exploring design, material composition, color, and utilization of space. Contemporary furnishings may provide the casualness but not the warmth of a colonial decor. As we visualize the decorating of the room, certain emotional responses will sustain or change the perception of the situation. Features will stand out or recede that are consonant with the emotion. Because the feelings involve understandings about the work we are creating, they may carry important insights about the work and its potential.

The third function of emotions in creativity is their rewarding or reinforcing value. Throughout the process, upon completion, and in later recollections the emotion of the "creation" warms the heart with a sense of satisfaction and joy. High moments in the creative process are described as the "eureka" or "aha" experience: "I've found it," "that's it." This "coming to know" may be the confirmation/verification of an idea or prediction. Or, it may result from a surprise when the circumstances lead to an unexpected outcome. The joy of verification and surprise are emotional responses to success at creating or predicting events.

Emotional reactions such as described above involve understanding situations in particular ways. Accordingly, they inform us about the course of our efforts, providing insights we can use in making a rational inquiry. Because feelings may be valid or invalid in confirmation of that which is true or useful, they need to be evaluated by reason, i.e., by rational inquiry. This appears to be the logical, analytical activity that occurs primarily in the left hemisphere through language and numbers, representing a convergent type thinking. Springer and Deutsch (1981) reported that evidence has begun to appear that "the right hemisphere is involved both in the processing of emotional information and in the production of emotional expressions to a greater degree than is the left" (p. 171). The importance of the cooperative interplay of reason and emotion is summed up by Perkins (1981) in his statement that:

> Cognition and affect are not distinct aspects of creative experience. Emotions provide knowledge, point to knowledge, and constitute knowledge crucial to the maker. Emotions are a way of knowing. (p. 121)

WHY IS CREATIVE THINKING IMPORTANT?

Creative work may be seen to have a dual role in enlarging the human experience: it enlarges the universe by adding or uncovering new dimensions and it enriches and expands the person who is able to experience the new creation inwardly (Arieti, 1976). The creative process is a way of fulfilling the longing or search for a new object, condition, or existence that is not easily found or attained.

Consider how the inventor is always trying to bring something new into being to improve a condition or devise a better way of performing a task. The poet, architect, or musician each try to compose something new that is of aesthetic value. The comedian makes obvious the not-so-obvious by calling attention to that which is incongruous—that is, something unexpected, out of context, illogical, or exaggerated. When an adolescent reconstructs a racing car from separate parts obtained from the junkyard and an automotive parts store, a new product emerges. The teacher who inspires and intuitively facilitates new learnings in students is being creative. When a counselor assists another person to explore, discover, and define life's meaning, a creative process is involved. In each of these situations the individual fulfills a longing or search for a new object or condition that is not easily found or obtained.

What then are the functions of creativity? Based on a review of the literature the following are suggested (Barron, 1968; Blakeslee, 1980; Maslow, 1971; Parnes, Nobler, & Biondi, 1977; Torrance & Myers, 1970):

1. facilitates an holistic development of human potential,
2. contributes to psychological health and wellness,
3. enhances social and cultural life,
4. enlarges possibilities for vocational success, and
5. enriches leisure and recreational life.

Developing Human Potential

By evoking the creative process in ourselves and others we are altering our consciousness and entering into unusual modes of perceiving and knowing. The literature attests to the fact that in the past in general and in education in particular this has too often been left to happenstance. Yet creative work and expression are the natural activities of the human being. The researchers have suggested that under self-controlled regulation of consciousness, people in general as well as the naturally gifted have the potential to create (Houston, 1982). We need to avail ourselves of these innate faculties and capacities. No one has challenged the observation by psychologist William James that we use a very small portion of our possible consciousness, perhaps as much as 10%.

Engaging persons in the creative process is powerful motivation for learning. The excitement of self-discovery is its own stimulation, not only for the school years but for an entire life. It stimulates the intellectual skills that are part of creative thinking. Problem-solving and decision-making potential are greatly enhanced. Knowing what can or should be done is greatly enlarged when one explores all the conceivable alternatives that might be done. Expanding one's consciousness beyond that of which one is already aware by being open to the unconscious, gives us a source of knowledge within ourselves. An equally important source of knowledge is that which is discovered outside ourselves, perhaps in a book or from a friend. Because the process of creativity is meaningful, students have a better liking for school. Their self-esteem is increased as a result of personal evidence of worth and competence.

Creative learning has remedial benefits too as Torrance and Myers (1970) have noted from their clinical research. Developmental patterns and behaviors influenced by creative teaching include outcomes such as

from nonreader to average or superior reader,

from destructive behavior to constructive behavior,

from lack of school achievement to improved achievement, from estrangement and lack of communication to communication and good contact with reality,

from social isolation and rejection to social acceptance and productive group membership,

from lack of self-confidence and self-expression to adequate confidence and creative self-expression, and/or

from inattention and short attention span to absorbed and sustained performance.

Psychological Health and Wellness

Some psychologists have noted that the "creative" person and the "psychologically healthy" person may be one and the same thing. Maslow (1968) referred to a self-actualizing creativity which is "the universal heritage of every human being that is born, and which seems to co-vary with psychological health" (p. 135). In comparing characteristics of self-actualizing persons with Torrance's list of the characteristics of creative persons, Maslow (1971) reported an almost perfect overlap. Buckmaster and Davis (in press) found a high correlation between the creative personality and Maslow's characteristics of the self-actualized or psychologically healthy person. Several of these characteristics are, for example, openness to experience, being spontaneous and expressive, and relatively unfrightened by the unknown, the mysterious, the puzzling, and often are positively attracted by it. Psychologically healthy persons and creative persons have greater wholeness and integration, resulting in greater self-acceptance. Less energy is used for defense and control. Conflicts are resolved. "As a consequence, more of themselves is available for use, for enjoyment, and for creative purposes. They waste less of their time and energy protecting themselves against themselves" (Maslow, 1968, p. 141).

Because the creative process involves being engaged in something meaningful, there is purpose in the activity, thus satisfaction and joy to the participant. The individual receives feedback of the worth of the activity and the competence to understand, form new combinations or alternatives, and test the possibilities.

Persons engaging in the creative process become more open to ideas and gain a deeper respect for their own knowledge. By discovering more alternatives and testing possibilities, the individual develops skills and the confidence to solve problems, thus learns to cope more adequately with stresses of life and to master basic living skills.

Social and Cultural Importance

Factors such as family interests, cultural values, and national priorities affect the development of creativity. Most, if not all cultures value certain types of creativity, although each has its own specialization depending upon the economic, social, political, and religious values of the era. For example, in the United States much of our creative energy has gone into industrial and business technology. Following the launching of the Russian Sputnik in 1957, the federal government created legislation to identify and educate the gifted and talented youth of the country. Priority was given, of course, to math and science. Talent in special areas was of more concern than creativity in general.

Today as we enter into what Toffler (1980) called the Third Wave or super-industrial society, what is important more than ever is to accommodate change. As we leave the industrial era and enter the hi-tech era our creative energy will be required in every sphere of social life, in our families, our schools, our businesses and churches, in our energy systems and communications (Toffler, 1980):

> Indeed if we, particularly in the high-technology countries, took as our explicit goal for the next generation the creation of wholly new institutions and constitutions, we could release something far more powerful even than energy: the collective imagination. (p. 441)

From an educational standpoint to provide all the knowledge and skills we will need is impossible. One solution is to provide a basic knowledge foundation and develop basic skills for learning and living. But more important will be the development of a creative attitude for problem solving.

Vocational and Avocational Success

Our receding industrial society and the surging information society of the 1980s require both more creativity *and* less creativity. More creativity is required for ideas, methods, and machines (at least to be economically competitive) to do what was once done creatively by hand in the agricultural era. Machines and robots take away this creativity in the mass production of products. However, the person who chooses to be successful careerwise, will still be rewarded for innovative ideas, processes, and products. Advancement and achievement will be more dependent upon creative thinking. A greater need will exist for persons who are creative in human relationship skills, in getting people to work cooperatively toward a common goal politically, socially, and economically.

Those who do not find creative outlets in their employment tend to seek expression of their creativity in avocational activities during leisure time. Witness the increasing interest in arts and crafts, in crafting hobbies, gardening, and do-it-yourself building. By giving creativity a more central focus in education, we can prepare students for greater vocational and avocational success and satisfaction, yet increase the daily joy in the journey there.

THE CREATIVE PERSON AND PROCESS

Standing in awe of the creative product and watching in fascination the creative process, leads one to ask, "Are there common characteristics of highly creative persons and original thinkers?" Such common characteristics might point the way by which ordinary persons, who constitute the majority of us, can be helped to develop more creative thinking. Lists of personality characteristics have been complied by studying the biographies of highly creative persons in history as well as examining the traits of persons in contemporary life who have been identified as being creative according to products produced. Torrance (1962) reviewed a large number of studies which resulted in his compiling a list of 84 characteristics. He also conducted his own assessment of creative persons. Guilford (1959b) stressed the cognitive characteristics of the creative individual. Taylor (1960) distinguished three groups of factors that have a great deal to do with creativity—intellectual, motivational, and personality factors. Barron's (1963) work on creativity seemed to lead to originality as being the most distinguishing characteristic, a concept very close to that of creativity itself.

A summary of these characteristics and of those described by Arieti (1976) and Rimm and Davis (1980) in their synthesis are

1. sensitivity and curiosity,
2. openness,
3. independence,
4. sense of humor or playfulness,
5. persistence,
6. fluency,
7. flexibility,
8. originality, and
9. oppositional thinking.

Motivational and General Personality Characteristics

Sensitivity and Curiosity. The creative person is sensitive to problems, needs, attitudes, and feelings of others. A certain receptivity and responsiveness to what things mean are pre-conditions necessary for the creative process. These pre-conditions are curiosity, interest, and attraction to understanding the condition or problem. The creative person has less interest in facts as such but more concern with meanings and implications. The person has an acute awareness of anything odd, unusual, or promising in the person, material or situation at hand. Martindale (1975) reports that creative people have a marked preference for complicated distractions and attractions. From his psychological measures of highly creative people Martindale indicated that they amplify sights, sounds, and textures, the stimuli around them.

Openness. Being open to experience means a willingness to embark upon uncharted explorations. A personal courage motivates the individual to risk the unknown. Enjoyment comes in experimentation, excitement comes in discovering and exploring, in experiencing things subjectively. To encounter incompleteness in pictures, stories, objects, or events is a challenge. The person has relatively few biases that screen out or distort their perceptions of the experience.

This openness is usually accompanied by a spontaneity that allows one's capacities to easily flow forth from within, without conscious effort or control in an instinct-like, automatic, thoughtless way. Openness enables the person to be spontaneous and expressive, implying an honesty, naturalness, truthfulness, and a lack of interference with the flow of impulses.

Independence. Creative persons have self-assertion that is independent of reliance upon others for ideas, meanings, solutions, and action. This personal autonomy appears to develop best in an atmosphere of structure and freedom. They are not strongly motivated to achieve in situations which demand conforming behavior. An independence in judgment and in relationships exists. In personal relationships one or several close friends are preferred. This self-sufficiency inspires confidence in self and the ability to master the situation. Maslow (1971) described this as a kind of "innocence" of perceiving and behaving:

> They are variously described as being naked in the situation, guileless, without *a priori* expectations, without "shoulds" or "oughts," without fashions, fads, dogmas, habits, or other pictures-in-the-head of what is proper, normal, "right," as being ready to receive whatever happens to be the case without surprise, shock, indignation, or denial. (p. 64)

Sense of Humor or Playfulness. The creative person has a child-like playfulness in language, images, and behavior, frequently in ways that are humorous. In their imagination they play with words, meanings, relationships, and ideas. Scenarios are played out in fantasy. Accompanying the playfulness is a well developed sense of humor that appreciates and points out the incongruous and the unexpected or unusual. The production of humorous incongruities in fantasy seems to foster the development of creative thinking, because the person must continually look for new ways to alter or distort familiar ideas (McGhee, 1979).

Persistence. The vast majority of creative persons display indefatigable industry. They persist in a course of action in spite of any difficulties that may be encountered. We tend to overlook the diligence, discipline, and commitment a person has in creative work. We may only see the finished product and attribute the exceptional work to a talent and heredity. However, as Jones (1972) has summarized in the study of famous "creators," they are persons who have mastered the tradition and basic skills of the field of study. "The difference between the inspiration and the final product, for example, Tolstoy's *War and Peace,* is an awful lot of hard work, an awful lot of discipline, an awful lot of training, an awful lot of finger exercises and practices and rehearsals and throwing away first drafts and so on" (Maslow, 1971, p. 59). Such stick-to-it behavior accounts for much of the success in being creative.

Intellectual Characteristics

Fluency. One of the intellectual abilities that contributes specifically to creativity is fluency. Fluency in thinking means generating a large number of ideas. *The ability to produce multiple ideas as possible solutions to a problem or explanations for a phenomenon is more likely to* lead to a bright idea. Take the example of constructing a home-made card for a special friend on the occasion of a birthday. Think of as many ideas as possible regarding messages, materials, designs, sizes, and colors.

Flexibility. Another important factor for creativity is flexibility, or the ability to abandon the usual or old ways of thinking and initiate different directions. People with high creative ability are able to adjust quickly to new developments and changing situations. Consider again the example of the hand-made card. Break away from your image of the usual commercial card, its size, standard lines, and impersonal message.

Originality. The ability to produce uncommon responses and unconventional associations to problematic situations appears as a prime factor in creativity. When asked to think of unusual uses for a brick, for example, creative individuals will not only list a larger number of unusual uses but their ideas tend to be of different types, e.g., make a doorstop, hold test tubes. The hand-made card may have a fresh pansy from the garden on it with a few personal, poetic words to convey wishes.

Oppositional Thinking. Scholars of creativity have noted that creative individuals have a preference for certain conditions or qualities which at first glance appear to be contradictory. For example, creative persons accept if not enjoy disorder, have a high tolerance for ambiguity, and have a liking for complexity. Yet, amidst the disorder and uncertainty of ambiguity is the challenge to create a new and unique order. The ambiguity, which has multiple interpretations, lacks certainty and understanding, takes on a new meaning that merges with clarity as the creative person strives for a new idea, solution, or product. Persons who think in either-or terms and immediately focus on seeking a solution rather than understanding the problem, have difficulty in flowing with ambiguity. Creative responses are stifled in the urgency to force a right or wrong solution.

Simple and ordinary problems may bore creative persons. They are fascinated by the complexity of a situation, problem, or process. In searching for an understanding of the complex condition, they discover a simple principle that explains the complex process.

Creative contradictions have been named by Rothenberg (1979a, b) as "janusian thinking," after Janus the Roman god of doorways and beginnings, whose faces look in different directions at the same time. Rothenberg's years of empirical studies and interviews with writers, artists, and scientists indicate that janusian or oppositional thinking lies at the heart of the most striking creative breakthrough (Rothenberg, 1979a).

> In janusian thinking, two or more opposites or antitheses are conceived *simultaneously*, either as existing side by side, or as equally operative, valid, or true. . . . the creative person consciously formulates the simultaneous operation of antithetical elements and develops those into integrated entities and creations. It is a leap that transcends ordinary logic. (p. 55)

Suppose in the case of making a greeting card, one is pulled in two directions. One impulse is to create a serious message and the other is to be funny. Allowing each impulse to go in its own direction, then letting them interplay may result in neither one nor the other. The final card may have a light-hearted overtone with an underlying philosophical thought.

Janusian thinking seldom appears in the final artistic product, but it occurs at crucial points in the development of the work, and the bringing together of opposite ideas or images often is a key step in the creation of something new. When these opposites are combined into some new association, a sense of surprise and excitement occurs to the creator.

In Maslow's study (1968) of creativity in self-actualizing people, he was puzzled by the dichotomy of creative persons. For instance, he noted that his subjects appeared selfish and unselfish, concluding that these two fused together as a healthy selfishness. He noted many other dichotomies in his subjects, e.g., thinking vs. feeling, wishing vs. facts. "He (the great artist) is able to bring together clashing colors, forms that fight each other, dissonances of all kinds, into a unity" (p. 140). Whether it is the great statesman, therapist, philosopher, parent, or inventor, "They are all integrators, able to bring separates and even opposites together into unity" (p. 140).

The Creative Process

Something as dynamic and complex as creative thinking is difficult to reduce to stages. Instead the term phase will be used to describe the changes that occur in the creative process. Understand, however, that more than one phase may occur simultaneously, or the same phase may be repeated numerous times. The time that elapses from start to finish may be several minutes or hours to months or years. In a sense all of life's experiences are preparation for the creative process, thus to put a time frame on creativity is difficult. In Figure 8-1 are illustrated the six phases of creativity that have been synthesized from the literature (Campbell, 1977; Goldberg, 1983; Moore, McCann & McCann, 1985; Osborn, 1957; Shallcross, 1981), but proposed by Wallas as early as 1926: preparation, ideation, evaluation, verification/production, incubation, and illumination phases. Although the process tends to flow clockwise starting with preparation, movement is back and forth and non-sequentially. Incubation and illumination are repeated many times. Let us look more closely at each of the various phases:

> *Preparation*—This initial phase enables persons to identify and orient themselves to the nature of the task or problem. Emotional factors provide motivation and direction, usually interest or moderate anxiety. Facts are sought, knowledge is accumulated, mental or written notes are made. One engages in the hard work of understanding the task. The left hemisphere takes charge of the preparation. Relevant material is broken down into common components. The work of other persons is studied and experienced. That which one knows about the task is laid out as well as what one needs to know. This data-gathering phase provides enough background information so that some novel responses can emerge during ideation.
>
> *Incubation*—Once the question is posed and preparation is made from known information, the mind goes to work at a subconscious level, primarily a task for the right hemisphere. During the incubation period we may let our mind wander, take time out, or go about some other activity, totally disengaging from the task or problem. Many great scientific discoveries have been reported as taking place almost in an instant when the person was engaged in some unrelated task. The interlude of time may be several minutes, several days, months, or years. The idea, that is, the insight or novel understanding occurs at an odd moment, perhaps while we are doing some routine task, preparing a meal, or taking a walk. "Do-nothing" time periods are helpful. Sometime a period of sleep, a nap, or meditation allows the mind to become still and make the leap to some new idea.
>
> *Ideation*—Allowing our imagination to freely discover and construct novel responses is the nature of this phase. The mind is

free to roam in any direction to generate a novel idea or image to perform a task or solve a problem. Hypotheses and guesses are formulated. Divergent thinking provides for open-ended thinking to form as many fresh, uncopied responses as possible. At this phase ideas are not judged to be right or wrong, good or bad. If the response is not original, it is in the least newly fashioned from that which is known. Many tentative or possible solutions are sought through left and right hemisphere thinking.

Illumination—This breakthrough may come out of any one of the phases. This moment of the answer falling into place, or when the light bulb goes on can occur during any one of the phases. It may be an ''aha'' or ''eureka'' experience in which the answer emerges fully in the imagination; or it may be just a connection one sees in a small part of the total picture. Regardless of its magnitude or significance it is accompanied by a feeling of excitement and satisfaction. This falling into place frequently comes after intense concentration and frustration. When the idea springs spontaneously from the unconscious mind, there is an euphoric feeling. Insights are derived from the intuitive thinking. The left hemisphere tunes in to the right. As the idea becomes conscious it can be evaluated, then verified.

Evaluation—This phase calls for judgment rather than imagination. Through our own evaluation and that of others we can begin to test the idea for its usefulness. Will it solve the problem or does it really answer the question? Convergent thinking becomes important to determine whether it will work. Primarily this is a phase of left hemisphere reasoning to see if the idea makes sense, or which one has the most merit when there are more than one.

Verification/Production—This final phase is the carrying out of the idea through the cooperation of both hemispheres. It is the actual construction of an object such as a new item of furniture, a new room in the house, a painting, a poem, piece of music, or essay. In the sciences it might mean construction of a model. In the area of human relationships, it would be the resolution of a problem in a way that is satisfying to all parties and testing its applicability. Usually this phase is the hard work of implementing the idea so that others can appreciate or use it. This expressive, communicative phase is necessary to complete the creative act.

As is illustrated in Figure 8.1, the creative process does not flow in a predetermined way. It may move across from one phase to another, back to a previous phase, then incubate for several days before an idea falls into place for illumination. The broken lines represent this free-flowing movement. While evaluating the solution or idea, it may be necessary to do more preparation before sitting down and producing the object or expressing the idea orally or in writing. Incubation and illumination have been placed in the center because they are periods which are repeated many times during any one of the phases. The initial product is often not final. It is revised, added to, altered in some way as changes and improvements shape the outcome to the creator's image.

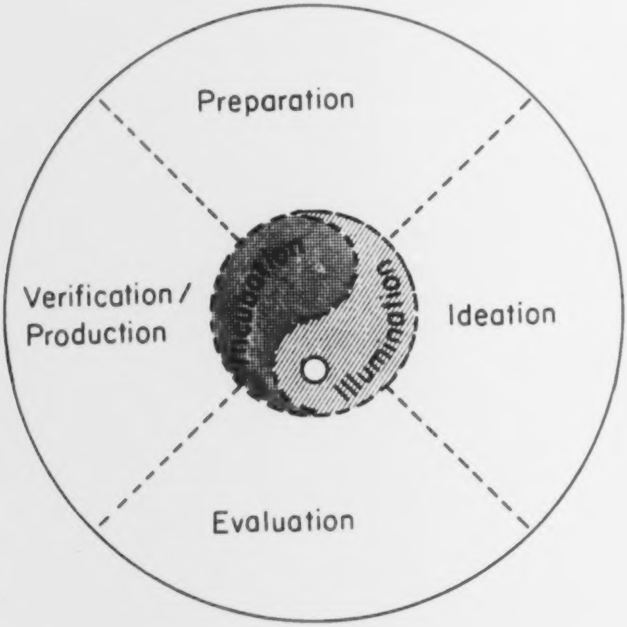

Figure 8.1. Phases of the creative process.

NOTE. Although creativity follows a pattern, the broken lines represent how the process flows freely back and forth and non-sequentially. Creativity generally starts with preparation and moves clockwise.

Incubation and illumination are located in the center since they can occur with great frequency during any one of the phases.

THE CREATIVE CLIMATE

Certain conditions facilitate the creative process. First of all, we can help individuals *perceive* themselves as creative beings and to get rid of *internal* barriers to creative functioning. It was Virgil who said, "They can because they think they can." Second, we can provide environmental conditions, that is, an environmental *press* that encourages creative functioning, removing *external* barriers to creative behavior. Being creative is the nature of the human organism. Our task is primarily one of nurturing this capacity in a barrier free environment, encouraging persons through interpersonal support, and assisting them in removing perceptual, emotional and cultural blocks to being creative.

What are the factors that promote creativity? Age is not a factor. Creations by persons well into their 90's provide such evidence. Sexual gender is not a factor in terms of creative potential. Although the creative products of most cultures are predominantly male creations, aptitude tests and laboratory experiments suggest women may have greater creative potential. Males and females have been rewarded differentially in our culture. As one increases the level of education, the expression of creativity is discouraged. Education could be a vital factor. High intelligence does not assure creativity. Beyond an IQ of 120 intelligence seems to make little difference in an individual's creativity. What is essential as a factor in creative behavior is *effort*. Our driving power fueled by a curiosity to know and express is even more important than the extent of our knowledge and the potency of our talent.

Hindrances to Creativity

Each of us must figure out for ourselves what keeps us from being more creative. Are the barriers internal or external? Are the blocks to creative behavior real or imagined? Two main reasons are cited by Von Oech (1983) as to why we don't "think something different" more often. First we don't need to be creative for most of what we do. For example, we don't need to be creative in driving a car, watching television, or mowing the lawn. In fact, routines have been developed to guide us through our day-to-day personal and business activities. Even our jobs have been reduced to routine thought-paths. Without such routines our lives would be in chaos and we wouldn't get much accomplished. However, being creative frequently is desirable if not necessary for solving problems and enhancing the quality of life. Here is where the second reason blocks us from thinking something different more often. Certain attitudes lock our thinking into a pattern and keep us "thinking more of the same." Von Oech calls these attitudes *mental locks*. They are useful for much that we do but are hazardous to being creative. Three different but related types of obstacles inhibit creative thinking (Simberg, 1971). They are perceptual, emotional, and cultural or social barriers.

Perceptual Barriers. The greatest barrier is believing that one does not have creative ability *or* creative potential. Not to believe it means one will not try to achieve it. De Bono (1983) noted that:

> Perhaps the most important aspect of the direct teaching of thinking as a skill is the self-image of a youngster as a "thinker". . . . Such value images are self-reinforcing. (p. 708)

To think "I am not intelligent" or "I am not creative" inhibits intelligent and creative behavior. One of the most difficult problems this writer has with teachers is getting them to believe they can be creative.

Having a mental set or predisposition toward seeing the situation in a certain way, perpetuates tunnel vision. It serves as a barrier to any panoramic view, new ideas, or fresh images. The *mental locks* as Von Oech (1983) describes them are summarized below. It is difficult to be creative so long as we are not able to open these mental locks:

1. "The right answer." Looking for the one right answer hinders any possibility for discovering a more creative second or third right answer. Looking for the right answer to the wrong question also hinders creativity.

2. "That's not logical." When searching for creative ideas, logic short-circuits the creative process. Using fantasy, hunches, humor, and metaphors are more productive in the germinal phase. Hard thinking or logic is an important creative tool for the practical phase.

3. "Follow the rules." Although rules are essential for bringing order and routine to our lives, they also fence us in. Going beyond the fence or breaking the rules can lead to new roads and fields, the discovery of creative ideas.

4. "Be practical." Immediately judging an idea for its practicalness stifles any creative possibilities it has. Asking

"what if" type questions and withholding premature evaluation allows ideas to germinate.

5. "Avoid ambiguity." Avoiding other meanings and interpretations of a situation, object or problem restricts the imagination. Playing with many possible meanings germinates many possibilities.

6. "To err is wrong." Being wrong or making a mistake is a necessary condition for the discovery of new ideas. Testing assumptions, challenging the rules, asking what-if questions, or playing around with the problem produce incorrect answers. Errors are stepping stones. They are a sign that we are diverging from a well-traveled path and are likely to discover something new.

7. "Play is frivolous." Learning comes from playing. When "playing around" with an idea or object, there is little concern for rules, practicality, or being wrong. We don't know all of the "supposed to's," thus experiment and innovate.

8. "That's not my area." Specialization causes you to narrow your focus and limit your view. The best ideas frequently come from crossing the boundary to search for different ideas and solutions outside your area.

9. "Don't be foolish." Conformity and thinking like the group do not spawn new ideas. By occasionally playing the part of the fool we can come up with crazy ideas that are creative and practical.

10. "I'm not creative." If we think we are not creative, we do not act in creative ways. The "I'm not creative people" stifle themselves. What we think about ourselves has a way of coming true.

Emotional Barriers. Emotional blocks are those that lie within ourselves. They affect our perception thus contribute to perceptual blocks. We need a balance of reason, emotion, and intuition. Too much of any of these factors can overpower our capacity to be creative. Emotions are important for motivation, but emotions such as fear seriously inhibit our creative thinking. Probably at the root of most emotional blocks is a feeling of insecurity. The following illustrate emotional conditions that are obstacles:

1. Fear of making a mistake. The fear of being wrong or making a fool of oneself is an arch enemy of creativity. Having an idea criticized or rejected is feared by the low achieving person as well as the overachieving perfectionist.

2. Rigidity of thinking, strong opinions, prejudices, and preferences preclude our being open to new information, other possibilities, and change. The need for control, order, and predictability requires much energy and strong defenses. Disorder and ambiguity, two characteristics of a certain phase of creativity, are very frustrating to the person who has a strong need for conformity to prescribed knowledge, rules, and regulations.

3. Lack of drive or effort in carrying a problem through to its solution, completion, and verification. We have said before that creativity is more perspiration than inspiration.

4. Inability to get "lost in the present." Maslow (1971) saw this getting lost in the present as an essential condition for creativeness of any kind. In these moments of the here-and-now experience there is a disengaging from the past and the future, being innocently ready to receive whatever happens, and a narrowing of consciousness to the moment without "shoulds" or "oughts," without fashions, fads, dogmas, or habits, or without what is proper, normal, right.

Cultural or Social Barriers. Families, communities, religious, and educational institutions all lay down rules of thought and behavior that result in stereotypical patterns, all part of the environmental press mentioned previously. Action is restricted and prescribed by these units in society. These cultural blocks to creativity are sometimes the most difficult to overcome and eliminate. A certain amount of courage is required to create. Thinking or striking off in a different direction requires us to break the chains of conformity. The following are illustrative of the blocks termed "cultural."

1. The expectation to conform to an adopted pattern. An environment which discourages free and innovative thinking

usually prescribes a pattern of thinking frought with "shoulds," "musts," and "oughts." "We've always done it this way" is the typical response. A strong need for social approval thus inhibits thinking differently.

2. One should not be too inquisitive or skeptical. What parent hasn't been exasperated with the three year old child's "why." It is this "why" and the desire to know that is the wellspring of creativity throughout life. Yet, when adults discourage questions this natural instinct to know is stifled. Worrying about cultural sanctions and taboos on asking questions is to deprive ourselves of needed information.

3. Overemphasis on the practical, economical, and immediate solution. Creativity cannot be programmed to a time schedule. Yet, we constantly tell children to hurry, finish, move on, don't waste time. When practicality is overemphasized, the imagination shuts down. Using judgment too quickly closes off exploring and playing with ideas.

4. Overemphasis on competition *or* cooperation. This may seem like a paradox, but too much emphasis on either will stifle the individual's capacity to be creative. With an overemphasis on cooperation, people tend to rely less on their own initiative, resources, and creativity. When completion is excessive, people either become discouraged or the struggle to "win at all costs" can result in losing sight of the primary goal.

5. Too much faith in reason and logic. Creative leaps are usually not made with reason and logic but rather in our imagination where there are no boundaries for intuitive thinking. Cultural groups and families tend to give different emphases to these two modes of thinking. It becomes difficult to break out of cultural encapsulation.

Setting the Climate for Creativity

Setting the climate for creativity in the classroom does not mean creating an unstructured, anything-goes condition. The fact is that creative productivity imposes a good deal of self-discipline upon the student. The role of the teacher includes creating a climate wherein physical and psychological safety is present. Only within a structure where students feel basically secure will they be free to explore, experiment, and discover.

One approach to establishing a climate that encourages creativity is to be sensitive to conditions that inhibit creative behavior. One must then work to prevent or remove barriers such as previously discussed. A second approach is to be intentional about developing a climate that is conducive to nurturing creative thinking and behavior in the educational setting. More than any other researcher in the field, Torrance (1965) conducted experiments in classroom creativity to determine what was rewarding to creative behavior. Rogers (1954; 1983) in summarizing his own research and that of others noted the process and the psychological conditions that facilitate freedom in learning.

A creative climate as described by Rogers (1954, 1983) calls for "psychological safety" and "psychological freedom." Psychological safety is more likely to be experienced when (1) the individual is accepted as having unconditional worth, (2) the climate is relatively free of external evaluation, and (3) individuals are given empathic understanding. Psychological freedom is provided by not only permitting but encouraging individuals (1) to be free in their thinking, feeling, and being what seems real in an inward sense, and (2) to be aware of but also responsible for how this freedom affects others as well as one's own well-being.

Principles for rewarding creative behavior have been given support by Torrance's extensive research with classroom teachers and students (Torrance, 1965; Torrance, 1984). A summary of these principles as supported by his research findings follows:

1. Be respectful of unusual questions. Nothing is more rewarding than having one's question taken seriously and being involved in the process of finding the answer.

2. Be respectful of imaginative, unusual ideas. Whether they are spontaneous or teacher evoked, accept them and explore ways that these ideas might be used. Responding with irritation or evasion discourages creative ideas from students.

3. Show students that their ideas have value. Honestly believing that young people have the potential for creative ideas is

essential for showing students that their ideas are valued. In this respect having students engage in creative activities and exercises increases the likelihood of creative growth.

4. Provide for periods of nonevaluated practice. It is not necessary that everything a student does be evaluated and assigned a letter grade value. Teachers who are more motivated to inquire and create than to control and correct will stimulate more creative growth. Freeing students of the fear of making mistakes and of being devalued by critical judgment on the part of the teacher is more conducive to creative work. Time and opportunity to be creative without immediate evaluation is a necessary part of the creative process. *Creative* peer evaluation was found to be more productive than *critical* peer evaluation. Creative evaluation included such things as suggesting other possibilities for more unusual, interesting, complete, or elaborate responses. In critical evaluation, peers pointed out "things that were wrong with it." This latter type evaluation stresses deficiencies whereas the other emphasizes possibilities.

5. Relating evaluation to causes and consequences. It is important to assist students to think in terms of looking for causes and consequences, refrain from jumping to final conclusions without examining evidence, and learning to examine the different kinds of evidence. The point to be made here is that the focus be on a process of reasoning regarding the value of the idea rather than its "rightness" or "wrongness," or whether it's good or bad. If the student is not able to support a conclusion with at least one good reason, a guess should be encouraged.

Teachers who had difficulty applying these five principles were noted by Torrance as authoritarian, defensive, dominated by time; insensitive to their pupils' intellectual and emotional needs, lacking in intellectual energy; preoccupied with information-giving functions; preoccupied with disciplinary matters; and unwilling to give much of themselves in the teaching-learning compact. As a group those teachers who were unalbe to apply the principles for rewarding creative behaivor placed a high value on

time (but not timeliness),

> *orderliness* (but not necessarily logical thinking),
>
> *respect for authority* (but not respect for the potentialities of the individual),
>
> *the child's responsibility to the group* (but not especially the teacher's responsibility to the child nor the group's responsibility to the child),
>
> *the preservation of their self-images* (but not the enhancement of their pupils' self-images), and
>
> *the importance of information* (but not the importance of information-getting skills). (Torrance, 1965, pp. 72-73)

Opening the mental blocks that are barriers to creativity is difficult. Our minds are cultured with ready-made answers. Sometimes we need a little assistance in opening up our minds to see things differently. Von Oech (1983) makes his point in noting that, "Sometimes, nothing short of 'a whack on the side of the head' can dislodge the assumptions that keep us thinking 'more of the same'" (p. 12). Whacks regardless of their source or nature, have one thing in common—they force us, at least for a moment, to think something different. A whack may be a problem or a failure; it may be a surprise or an unexpected situation, an illness, loss of a job. Whacks can come from friends who confront or challenge us, who may use humor to conjole us. We all need a whack on the side of our head occasionally to shake us out of routine patterns, to re-think the problem, and to seek other paths to "think something different."

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CHAPTER 9

CREATIVITY, IMAGERY, AND IMAGINATION

How can one teach creativity? The best one can do is create an environment and circumstances which develop creative behavior. Most influential of course is the modeling of creative behavior. Seeing the teacher and students expressing creativity will motivate others to explore their creative potential. Techniques that facilitate creativity can be taught. Most important of all is an expression of confidence in the student, that whatever the student is doing to be creative is something worthy of doing. Unless the desire to create is nourished the beauty of each individual's potential will be lost. Reviewed in this chapter will be methods for activating the creative imagination.

IMAGERY AND CREATIVITY

Imagination and Imagery

In using our imagination we allow the power of the mind to form images of things not present to the senses or in our past experience (Sheikh & Shaffer, 1979). We can sit alone in the darkness and form a mental representation of all kinds of images, e.g., ideas, words, sentences, feelings, tastes, smells, sounds, or pictures. These images which may or may not represent something that really exists, are symbols with which we can freely experiment in our mind to create something new or different. Using our imagination allows us to associate freely, construct, and reconstruct images. This strikes at the heart of creativity since images constitute the foundation of inner reality that has almost no limitations, knows no boundaries. Through creative imagery the frontiers of our imagination are extended (Forisha, 1978; Khatena, 1978; Korn & Johnson, 1983; Sheikh & Shaffer, 1979; Singer & Switzer, 1980).

Although images are connected with past perceptions and are elaborations of memory traces, they tend to fade quickly even while consciously holding the image. Many private alterations also occur. For example, recall an image of the kitchen of the house you lived in during your early childhood. You are likely to see just parts of it in sharp focus at any one time but with an awareness of the whole kitchen. The image will be fleeting, appearing for only several seconds. If you re-evoke the image, it appears in a slightly different form. Objects may appear that never were actually a part of the kitchen. This phenomenon shows how images liberate us from an exact reproduction of reality and introduce something *new:* the first element of creativity (Arieti, 1976). This phenomenon plays a crucial role in the process of creativity. New images split off the old to give existence to a desired object that does not exist in reality. And in other images several previously separate images may fuse together. Images are always in movement, changing form and direction, in a constant state of becoming. This constant activity of the mind is the spring-board of creativity. However the condition of stillness is necessary also for the unconscious to break through.

As many types of images exist as sensations, e.g., sound, touch, feelings. The two predominant types, however, are the auditory and the visual. When we think in words we usually experience them as auditory images, saying them silently to ourselves as we think the thought. If the clock is striking five o'clock, I may count the strikes and after the last strike say silently to myself so I almost hear my voice in my "mind's ear:" "It is five o'clock." These words are primarily a left-hemisphere activity. However, at the same time we may have a visual image of the hands showing five o'clock. What we want to consider next is the predominant role visual images play in creativity. Visualization is primarily a right-hemisphere function, a method for discovering, knowing, and problem solving that is just as important as the language of words and numbers in the left hemisphere. According to some writers, visualization "May be the single most important creative ability" (Davis & Rimm, 1985, p. 213).

Two Modes of Visualization

Basically two modes of visualization exist: one is *receptive* or *spontaneous;* the other is *active* or *directed* (Bry, 1978; Gawain, 1978; McKim, 1972; Samuels & Samuels, 1975). In the receptive mode the images come to us spontaneously without our choosing or directing their appearance. In the active mode we consciously choose and create what we wish to see or imagine. A third mode might be identified since it is a combination of active and receptive visualization, usually called *guided imagery.*

Spontaneous Imagery. In the receptive mode spontaneous imagery occurs. These autonomous images arise before our "inner eyes" or appear on our "visual screen" without any apparent stimulus from any specific source. They originate independently as though we were only spectators and not the source of these productions. The imagery seems to flow into a continuous stream of scenes and actions or appear in a global way as a complete picture, often in a short-hand symbolic form. From this mode writers and painters, for example, receive inspiration and material. This state of receptive visualization is the door to creativity. Samuels and Samuels (1975) reported that it has all the characteristics associated with the stages of incubation and illumination. In spontaneous imagery a person has access to images from the unconscious, lack of conscious censorship, freedom from labeled ideas, autonomy of images, and identification of self with the image, often in some symbolic way. These images exist and are stored in the unconscious mind, and the conscious mind can later become aware of them.

An example of spontaneous imagery is the origin of Robert Frost's poem, "After Apple Picking." He had picked apples for an entire day. That evening while in bed spontaneous imagery began to occur. Apples rolling down a chute into a wagon were part of the scene that unfolded, becoming the basis for the poem in which he describes the beauty of all this.

Response to the spontaneous visual images is much like that which creative people have in the moment of illumination: a feeling of correctness, a feeling of surprise, a sense of the answer appearing whole (complete), and a feeling of release and joy if the image relates to an important problem (Samuels & Samuels, 1975). An earlier example is an illustration of all of these qualities. My image of a mirror on the garage roof to reflect light for the living room plants was an answer to a long standing problem of how to nurture the plants through the winter months.

Spontaneous imagery is more likely to occur when certain conditions are present: a quiet environment, relaxed attention, an expectation or at least a willingness to attend to such imagery when it occurs. Meditation seems to create the conditions which are likely to evoke autonomous imagery. Dreams, daydreams, hypnogogic images (ones we experience just before falling asleep), and hallucinations are other forms of spontaneous imagery that are not readily subject to conscious control.

Directed Imagery. Two types of directed imagery exist: one which is called *programmed imagery* and the other *guided imagery*. In this active mode of visualizing, we consciously choose and create what we wish to see or imagine, we program the imagery. If we compare a part of the mind to an inner movie screen, we can then program virtually anything we want onto this screen. These pictures may be of performing some athletic feat, coping with a stressful situation, healing a diseased condition, getting a job we desire, achieving an overriding goal in life, designing our dreamhouse, or improving a relationship with someone we love. Medical researchers are just beginning to uncover the potential directed imagery has for healing and for maintaining health and wellness.

The visual thinker who directs the imagery manipulates it, transforms it, and moves it along toward a desired goal. In a sense it is visually scripted to create an inner reality that is consciously directed toward creating an inner state of happiness or to achieve a rather specific outcome in one's life. When it is pictured vividly by the conscious mind, the unconscious mind accepts it and is activated to work with it at odd times and places and in autonomous ways. This releases powerful internal forces that can bring about astonishing changes (Peale, 1982). We can see, therefore, how important imagery is to our life in positive ways. Programmed visualization can be a counterpart tc, as well as a continuation of, spontaneous visualization.

Two examples may suggest ways in which the reader might use programmed visualization. Let us suppose that on Saturday morning you have five errands to run which includes stops at the post office, bank, cleaners, gas station, and grocery store. Visualize leaving your house and taking a continuous route that takes you to all of these places. This becomes your visual map. A verbal list of things to do will not be necessary if you see (program) yourself engaging in the necessary activity at each place. A second example can help you improve your skills in a favorite sport. Gallwey (1974) describes how programming your mind with images can improve your game of tennis (or any other sport). Rather than instruct yourself with words, you visualize your entire body responding to hit the ball as it approaches you. With your eyes on seams of the ball, you see yourself hitting the ball at a particular place on the opponents court.

A second type of directed imagery is *guided imagery*. Here we provide with openended cues a minimal structure which tends to evoke spontaneous images. Rather than allow the mind to wander at will, guided visualization is used to spark the imagination by setting the scene, mood, and whatever circumstances seem appropriate. An outline is provided by the conscious mind and the unconscious mind fills in the details to complete the picture.

Let us look at several examples. You have decided to rearrange and decorate your room. Certain guidelines are visualized: use of the natural light, a large open space in the center, plenty of storage space, a "private space" for yourself, and an atmosphere that is casual but thought provoking. With these guided images you begin to locate and move around objects and furnishings on the screen of your mind until certain pictures "feel right." While you are actually arranging the room your guidelines continue to evoke new arrangements. A second example illustrates what can be done with creative writing. Try using unfinished stories to evoke imagery for writing an ending. The mental pictures elicited function as images guiding the person to create a unique ending.

Uses of Creative Imagery

Our capacity to use our imagination through imagery so that we can relive the past or probe the future, escape the present or creatively master its unfolding is one of our greatest resources as human beings (Davis & Rimm, 1985; Fleming & Hutton, 1983; Sheikh & Shaffer, 1979). We can learn to enjoy and control the great powers of our imagination and from these inner resources forge a better reality. Psychological research has pointed to the benefits as well as the practical steps we can take in gaining more effective control of our lives, solving our problems, moving back through the past and far into the future within seconds. We can circumvent time and space, explore possibilities of life without risking any commitments. The following are benefits creative imagery can bring to our lives (Bry, 1978; Gawain, 1978; Horowitz, 1983; Lazarus, 1977; Sheikh, 1984; Simonton, Matthews-Simonton, & Creighton, 1978; Singer & Switzer, 1980):

1. *Enables us to learn more about ourselves.* Images give us access to an inner awareness of desires, values, emotions, conflicts, and goals. We can reexperience our childhood to understand how it continues to influence our lives. Daydreams, visions, and fantasies reveal personal and universal truths, giving us wisdom for living. We can spot hidden areas of ourselves and create a sharper image of the kind of person we want to be. Imagery is a tool for communicating with the unconscious. It brings into consciousness an understanding of the meaning of events in our lives.

2. *Enables us to become more sensitive to moods and needs of others.* Through fantasizing we can imagine what it is like to walk in the shoes of another person. Our capacity to empathize with another person requires that we in some way sense not only an intellectual but an emotional understanding of the experience of the other person.

3. *Helps us to create and plan the future.* By fantasizing aspirations, goal-setting, planning, and anticipating outcomes and consequences, we can explore the possibilities of life. This circumventing of time and space enables us to gain more effective control of the future. We can decide what will be creative and constructive or destructive and self-defeating. This ability to look ahead and backwards gives us mastery over the environment.

4. *Empowers us to solve problems and make decisions.* In separate but cooperative ways with the left hemisphere, the right side thinks in global configurations through visual and auditory images and what scientists call "emotional components of ongoing thought" (Singer & Switzer, 1980). This source of information is much faster than words. It taps into what is commonly called intuition.

5. *Improves learning and skill development.* The intentional use of imagery can facilitate academic learning in all subject areas including reading, mathematics, and history. It has been used with much success for improving performance in sports.

6. *Helps us to reduce stress and overcome negative emotions.* Pleasant images are very effective for evoking the relaxation response. Anxiety provoking situations can be rehearsed through directed positive imagery. If an individual is feeling bad the chances are that the person has been thinking with negative images as well as negative words. Imagery can be helpful in overcoming fear, depression, anger, and feelings of inferiority.

7. *Helps us to treat illnesses and enhance our health and wellness.* This is related to the benefit mentioned in Number 6, but it refers to its specific use in treating illnesses such as cancer. Current researchers suggest that through images we may be able to release certain chemicals in the brain that enable the immunity system to not only protect us from diseases but attack foreign agents that are harmful to us.

8. *Helps us gain control over undesirable behaviors.* By combining relaxation and controlled fantasies the giving up of certain habits and impulses which are undesirable or harmful can become easier. These techniques can be used to assist us in dealing with such problems as overeating, smoking, drinking, or nailbiting.

9. *Enables us to fill moments of idleness or loneliness with pleasure and avoid boredom.* We can amuse ourselves during idle moments while waiting for appointments or when shifting from one task to another. In moments of leisure we

can fantasize or daydream pleasant experiences. Such minute vacations are important to our health and happiness. Too frequently we nibble away at food, take a drink of alcohol or caffeine, or ingest a drug to give us a pleasurable feeling. The "pause that refreshes" can be a rich fantasy or daydream.

10. *Heightens our enjoyment of art, literature, music, theatre, and films or television drama.* Almost all forms of artistic expression encourage us to add our own imagination to that of the artist. In reading we translate the verbal impressions into images, mostly visual that enable us to create the object or the story in pictures. Our imagination heightens enjoyment by recalling past experiences or creating new ones that bring additional pleasure while enjoying the art form itself.

11. *Enhances our creativity in daily living as well as in artistic, scientific, and vocational expression.* We can make greater use of imagery for the practical everyday tasks at home and at work. At home we might inventory our grocery stock visually, then use the visual memory to shop at the grocery store. In trying not to forget anything that we might need for a weekend trip, we can take a quick mental journey through anticipated events and identify visually what we may need. At work we can fantasize different ways of performing a task. Our motivation can be increased by visualizing ourselves approaching a task with enthusiasm. Artistic and scientific endeavors can be advanced by stretching our thinking to the outer limits through imagery.

Conditions and Readiness for Imaging

Images are more likely to occur under certain conditions whether they be directed images or spontaneous. When our mind and body are relaxed, the brain wave pattern actually changes and becomes slower. A receptive stillness sets in, creating a relaxed attention. When this state of relaxation occurs and is accompanied by reduced external and internal stimuli, then we have greater control over the nature of our thoughts. After the mind is consciously quieted to one point of concentration, a thought or object can be visualized, or the screen of the mind can be left blank for a picture to emerge spontaneously. This process is like dimming the lights in a movie theater in order to see what is on the screen.

Relaxing. For most people a helpful procedure, at least initially, is for them to induce a relaxed feeling by separating themselves from the ongoing flow of external events. This means finding a quiet moment and space to relax the mind and body. It can be in- or out-of-doors. Each of us has a favorite means for relaxing. Indoors it may be a comfortable chair, a certain room or space, gazing out the window at a certain scene. Out-of-doors many of us enjoy the presence of nature, perhaps taking a walk. Daydreaming, if only for a minute, can be done most anywhere by "staring into space" to disengage from what is going on around oneself. The basic elements for altering one's state of consciousness and evoking the relaxation response are described by Benson (1975; 1984).

Body relaxation is the first step in learning how to improve one's ability to visualize. Conscious relaxation further removes extraneous stimuli, both external and internal. Body relaxation facilitates the flow of internal images. Muscle relaxation is an easy place to begin. Moderate exercise, indoor or outdoor, can create a relaxed condition. Using a form of progressive relaxation, where we alternately *tense* and *relax* various muscle groups, starting in one part of our body and moving on to the next, is an effective way to get head to toe relaxation. Using words or images that suggest heaviness (or lightness with some people), warmth, letting go of tensions, hanging loose, quieting, and comfort, produce relaxation. Visualizing a safe and peaceful scene evokes physical and mental tranquility. This technique of relaxing the mind and body with words and images is known as *autosuggestion*. Mentally repeating instructions to relax through words or images is fundamental to inner control. Attending to one's breathing, then breathing a little more deeply, evenly, and slowly for a moment creates physical and mental relaxation. The ancient practice of meditation and breathing and recent physiological research attest to very positive physical and mental changes resulting from controlled breathing.

The concept of *allowing* relaxation to take place is an important one. We cannot make it happen or force it, but can only *allow* it to happen by "letting go." How one induces relaxation is not so important as consciously practicing it. Remembering that it is a necessary condition for creative visualization will result in greater success. A more thorough discussion of relaxation methods will be made in the chapter on managing stress.

Concentrating. The preliminary step of relaxing allows us to concentrate or focus on one object, sound, phrase, or symbol. Deep relaxation removes muscular tension and serves to clear our minds, thus enabling us to fix our mind on one thought or image and to hold it there. When other thoughts or images intrude, we need to return to the intended image. If the mind wanders, we must bring it back unless we are seeking spontaneous imagery. Various methods of concentrating will be described in a later chapter. Using visual objects or symbols in the environment or projecting them on our inner screen holds our attention to one point, thereby reducing extraneous stimuli. When intrusive thoughts arise we can stop the thought as quickly as possible, by letting the thought drift like a cloud in the sky, or by cutting off the picture frames and returning to the intended image. An alternative to returning to the intended image is to engage the mind in a task such as counting breaths. While this process is keeping the mind "busy," a quieting down and a readiness to open up to creative visualization can occur.

With practice in concentrating we heighten our state of awareness. We are able to hold an image longer and are less bothered by intruding thoughts. People who have practiced meditation have already developed some skills in relaxation and concentration that are useful in visualization.

Visualizing. Earlier we noted that visualization is the basic tool for creative thinking. How does one use this natural capacity for enhancing creativity? We must begin with an *intention* or *expectation* that starts to take focus during the concentration. It may be the desire to see a different way to solve a problem, a new design for an object, a more exciting, effective way to present a topic to a group, or planning how to spend an afternoon by visualizing ourselves free to do most anything.

Frequently when we seek solutions they don't come or, if they do, they appear at the most unexpected times. However, problems and questions must be posed so that the mind can work on them in its own good time and way. In so doing more solutions will appear than if we don't pose them.

Let us look at several ways we might use visualization for seeing in the mind's eye. Try to imagine your mind as a movie or television screen. You are the producer, actor, and viewer, all simultaneously. Closing the eyes or gazing into space frees the mind of distractions. Now we can project onto this screen whatever we want. The imagery can be directed by programming in detail the picture, guiding its formation with only a brief outline, or spontaneously allowing pictures to appear on the screen without consciously willing or controlling them. We can alternate between directed imagery and spontaneous imagery, experimenting with where it takes us. An example may help us understand the creative use of imagery by actively directing the scene or passively waiting to receive the picture.

ACTIVITY: Creative Imagination.

The activity which follows can set the conditions that facilitate creative thinking through visualization. Familiarize yourself with the language, partially memorizing the instructions. Better yet put the instruction on a cassette tape. When using the exercise with children, the language can be simplified. Music or rhythmic sounds of nature may enhance your experience. Approach the activity in a quiet, ***passive*** *way, expecting something creative to happen.* ***Allow*** *it to happen rather than try to* ***make*** *it happen. Keep* ***visualizing*** *and* ***imagining*** *what the words suggest.*

Step 1: Relaxing. *Begin by sitting down . . . . Take a relaxed position, sitting as straight and comfortably as you can . . . . Close your eyes or pick out a spot in front of you at which you can gaze or stare . . . . Now scan your body from head to toe, noticing places that are tight, tense, or tired . . . . If you need to move around a bit, you may stretch, or tense then relax muscles that seem tight . . . . See yourself as relaxing by having a picture in your mind of yourself sitting on the chair in a very relaxed state . . . Say to yourself, "I am relaxed . . . . My feet and legs feel heavy and relaxed . . . . My hips and pelvic area are relaxed . . . . My stomach, my back, my shoulders and neck feel relaxed . . . . My arms and hands feel heavy and relaxed . . . . My jaw and mouth are relaxed . . . . My eyes and forehead are relaxed . . . . My whole face feels smooth and relaxed . . . . My mind is quiet . . . . I see and feel myself as relaxed all over."*

Begin to notice how you are breathing . . . . Gradually slow down your breathing, so each breath is slower and deeper than the one before . . . . Count your breaths to yourself as you do this, counting at least six . . . . Now allow your breathing to take a natural rhythm . . . . You feel quiet and relaxed . . . . Let yourself sink deeper and deeper into the chair with each breath . . . . Your mind is calm and clear . . . . You are ready *to turn your attention to pictures on the screen of your mind by concentrating and visualizing.*

Step 2: Spontaneous Imagery. *With your eyes still closed or gazing at a spot in front of you, allow images (pictures) to come to your mind . . . . Let them come and go . . . . Now picture a problem or situation that has been puzzling you . . . . Don't force looking for an answer, just see a clear picture of the situation or problem . . . . Open your mind to possible answers or solutions . . . . Let them come and go . . . . Keep picturing the problem or situation, then wait for any solutions . . . . You'll know if one of the pictures fits your question or situation . . . . It will feel right and you will have a tinge of satisfaction.*

Step 3: Directed Imagery. *Continue feeling relaxed and inwardly quiet . . . . Now you are going to direct the pictures . . . . Your mind will become the director and actor . . . . You will take charge . . . . Take the problem or situation and picture it on your screen . . . . Explore in your mind's eye ways you might answer the question or solve the problem . . . . You are trying different ways to reach a solution . . . . You see yourself doing things to find out whether they work . . . . Store these pictures in your memory for later use . . . . Now continue feeling relaxed as you open your eyes . . . . You feel alive and alert, eager to try out ideas to see how they work . . . . If no ideas or solutions appeared, be satisfied that you were able to picture the problem . . . . The solution may come later . . . . write your ideas down, draw them, or tell someone else so you will remember them.*

Modification Procedure. *In using this activity you can shorten or lengthen the relaxation period. Either form of imagery, spontaneous or directed, can be used without going through the other one. However, a quite natural procedure is to combine these two forms; the sequence can be any you wish.*

ACTIVITY: Creative Visualization for Mini-Moments

On most days moments of time can be found for creative visualization. One may not have the time nor need to go through a lengthy relaxation exercise. Using stray moments to be creative often turns out to be fun and productive. The same problem may be returned to again and *again over the period of a day or two. With some problems you may need to let the problem lay dormant for weeks or months.*

Procedure. *Sit in a comfortable position in a place where you will have very few, if any, distractions . . . . Close your eyes or gaze at a spot as your relax your whole body from head to toe . . . . Try stretching or muscle-tensing-and-releasing to deepen your relaxation . . . . Pay attention to your breathing for a minute, breathing a little more deeply and slowly . . . . You are feeling relaxed yet alert . . . . Once you feel relaxed and still, put your problem on the screen of your mind . . . . Try seeing the problem in several different ways . . . . Now visualize different ways to solve it, as many ways as possible. Try writing the possible solutions down in the form of pictures or words . . . . Or try sharing them with someone.*

Frequently when we seek solutions they don't come. But they appear at the most unexpected times. However, the problems and questions must be posed so that the mind can work on them in its own good time and way. Either of the above imagination activities can be carried out in a variety of conditions such as during a leisurely stroll or in your favorite reclining chair.

ACTIVATING THE IMAGINATION

The methods and techniques which follow tend to foster creative attitudes and strengthen divergent-thinking abilities. These personal and standard creative-thinking techniques are described by Crawford (1978), Davis (1983), Feldhusen and Treffinger (1980), Osborn (1957), Sanders and Sanders (1984), Shallcross (1981), and Torrance and Myers (1970).

Questions

The use of questions is a fundamental tool for evoking understanding, exploration, hypothesizing, evaluation, and problem solving. Yet, all too often the "right" answers to the "wrong" questions are sought. Because much of the teacher's time is devoted to questions, becoming competent in the art of questioning and the use of questions in creative learning and teaching is very important. The art of question making is undervalued in teaching and counseling as well as in personal growth. In the latter area we are frequently inhibited by barriers that restrict our thinking. We don't ask ourselves painful questions that might necessitate honestly facing our beliefs and behavior. Or, we are so constricted by seeking the "right" answer that we are blind to other possibilities.

What are the different types of questions that we can use in the teaching-learning-growing process? Basically, three types of questions are used with each having a different purpose and outcome. Each evokes a different mental process. Let us take a look at what these three types of questions are.

> **Information Questions:** evoke a response which requires recall and recognition of information. It is primarily a memory operation to create *awareness* and the *acquiring* of knowledge. Responding with an existing "correct" answer is expected on the part of the questioner. Although information questions are necessary for the accumulation of knowledge, they do not elicit in and of themselves a creative response. Examples: Why does ocean water rise and fall every day when lake water stays at the same level? What are the continents of the earth?

> **Reasoning Questions:** evoke a response which requires analysis, comparison, evaluation, and choices. An idea, object, event, or condition may be taken apart in order to understand it, then put back together for drawing conclusions as to its meaning. Relationships and implications are sought. Application to a problem or situation may be made. Evaluation might be made to determine its usefulness or goodness. Such questions tend to elicit critical thinking, consequently provide opportunity for being creative in interpreting information. However in the mind of the questioner exists a preferred and expected response, one that conforms to a norm and represents the "best" answer. If the person is given freedom to develop his/her own logic in arriving at an answer, then considerable opportunity will exist for creative thinking. Examples: Why do people get sick? If you were mayor of your city or head of your local government, what would you do to improve things? Give reasons why. What kind of car would you like to buy and what are the reasons for your choice?

> **Imagination Questions:** evoke a response which is not limited by existing information or logic, but which is free to create in novel and unusual ways without being judged. No one "correct" or "best" answer exists, no predetermining "right" or "wrong" response is expected. Examples: What are the ways in which we might use a coathanger? What could the U.S. do to prevent much of the starvation and disease that now exists throughout the world?

Let us explore imagination questions a bit further since they are the essence of creativity. When someone says, "Let's use our imagination," it usually means freeing our thinking from the conventional answer in order to come up with divergent ideas. This type of question is by intention openended to invite a great diversity of responses. Openended questioning involves the person in thinking of the possibilities and going off in different directions to find an answer instead of striving for one "correct" or "accepted" answer. Questions that begin with *how, what, why, where,* and *when* tend to elicit reasoning and intuitive thinking when asked in an openended way. *Is, does, should, could,* and *can* require "yes", "no," or short-answer type responses.

Through original and unconventional responses the individual learns to be more independent in thinking and comes to believe in his/her ability to master or cope with everyday events. Self-esteem is increased by realizing greater potential in thinking and doing. One of the most gratifying results is that students discover they have worthwhile ideas. Another outcome is the excitement that is generated by such questions. Motivation for learning is increased. It allows for students to respond at their own level. Imagination questions are appropriate for students of all ages with a wide range of ability and can be used within subject areas.

What follows are examples of openended and provocative questions for evoking divergent and critical thinking. They are examples of reasoning and imagination questions which might be used in conjunction with a story in literature, a science lesson, a social studies event, a math problem, or a school or classroom situation. Only a sentence stem is given to allow for the teacher to make the question relevant to the situation:

In what way . . . .
Just suppose . . . .
Let's pretend . . . .
What if . . . .

What might have happened if . . . .
How else might we explain what happened . . . .

Glasser (1969) gave examples of thought provoking questions covering a wide variety of topics:

> "If each of you could have a million dollars right now, a sum that would be ample for the rest of your life, would you continue to go to school?"
>
> "Can you get along in life without college?"
>
> "Should students work in high school? In junior high school?"
>
> "How do you make friends?"
>
> "What is a friend?"
>
> "Why do we love?"
>
> "Why do people seem to have a need to conform?"
>
> "If you were the mayor, what would you do?"
>
> "Do you think you could learn anything without a teacher?"
>
> "Why do we pay taxes?"
>
> "What should we do with children who are in trouble?"
>
> "Are our laws fair to children?"
>
> "How long should you know someone before you get married?"
>
> "How much does it cost to keep a child?" (pp. 167-185)

The teacher's own creativity is important in becoming more sensitive to opportunities to ask imaginative questions. Keeping in mind the intent is helpful—to challenge and extend the students' thinking beyond a "yes" or "no" response and a simple factual answer. Such questions involve students mentally and emotionally in the learning process. Just as important is getting students to ask themselves imaginative questions. Encouraging students to do this engages them in a creative process that establishes a pattern for life-long living.

Brainstorming

Brainstorming is a powerful technique for generating ideas that increase the chances of a creative solution to a problem. Some people call it *free associating*. By associating one idea or thought with another, we can produce an endless stream of ideas. It can be used by an individual or even more effectively by a group of any age and in any setting. Alex F. Osborn (1963) developed the technique in the early 1950s. It has been used in business, industry, government, and the military. He established four basic ground rules for effective brainstorming sessions:

1. Criticism is ruled out.
2. Freewheeling is welcome.
3. Quantity is wanted.
4. Combination and improvement are sought (hitch-hiking).

No Criticism. The quickest way to kill the imagination is to combine it with criticism and evaluation. Premature judgment inhibits the value of new ideas as well as the number of ideas that are generated. When brainstorming begins, judgment within one's own mind as well as within the group is withheld until after the brainstorming session. Education and experience have taught most adults to think judgmentally rather than creatively, thus "no criticism" becomes an essential rule but one that adults have difficulty in following. Children tend to think creatively until adults teach them otherwise. Nonverbal gestures and facial expressions also should be withheld. Even for individual ideation the person is likely to be 90% more productive if the brainstorming principles are followed than if the judgment is allowed to inhibit the imagination (Osborn, 1957).

Freewheeling. Any idea that comes to mind should be noted. The wilder the idea the better since it can be tamed down later. Freewheeling moves people beyond conventional thinking and taps into imaginative ideas, which frequently provide a novel way of solving a problem.

Quantity. The greater the number of ideas the more the likelihood of discovering one of quality. Experience has shown that not more than 10% of the ideas can be expected to be potentially useful, thus more good ideas will result from a total of 50 than 10 (Osborn, 1957). Because quantity is a goal, participants should be encouraged to flow with as many ideas as possible. What is noted on paper should be the essence of the idea. Elaboration and explanation can be made later. Even statements such as, "We already have that," should be discouraged since it interrupts the creative flow with an evaluative statement. A time limit should be established for the brainstorming session. It might range from five minutes to half an hour depending upon the purpose. Classroom application might require only 10 minutes. A staff meeting might profitably use 30 minutes.

Combination and Improvement—Hitchhiking. In addition to contributing ideas of their own, participants should use ideas contributed by others to spark improved ones or perhaps a combination of two or more ideas. This is called *hitchhiking* or *piggybacking*. One of the greatest benefits of group brainstorming is the excitement and stimulation of the many ideas in a climate that is more cooperative than competitive. Adding onto another idea or combining ideas is a common way in which improvements are made and problems more effectively solved. Group ideation because of the hitchhiking effect is more productive than individual ideation. In arriving at a title for this book, a colleague and I started with a tentative title and within 10 minutes generated more than 20 combinations.

Other Guidelines. Although the leader's responsibilities are minimal, it is important that participants understand the preceding guidelines. The topic or problem needs to be clearly defined so it provides a focal point. The leader can set the climate by being accepting of all responses and be comfortable with silence. A time limit for the brainstorming needs to be kept. Silence should be seen as time for incubating more ideas. The atmosphere should be informal and the only rule for speaking should be to wait until the other person is finished. Someone needs to make a written note of ideas as they are expressed. Following the brainstorming session ideas can be elaborated, evaluated, and judged for their application and usefulness.

Other Uses and Substitution

Necessity and opportunity provide us with the chance to discover other and new uses for an idea or object. Questions which provoke our thinking in this direction are

In what *other* ways could this be used?

In what *new* ways could we use this?

How could this be *modified* to fit a new use?

The trail to answering the "other use" type question has led to thousands of discoveries in business and industry. George Washington Carver came up with over 300 ways in which peanuts could be used. Thousands of uses have been identified, for example, of the synthetic material plastic. Young children are good models in their world of play and fantasy for demonstrating other uses of objects. Persons who have grown up on the farm recognize the many novel uses for bailing wire for holding things together. The manufacture of bricks from trash and garbage is a very recent discovery that may have practical use in the future. All of us at times, out of necessity or convenience, make novel uses of such objects as a belt, newspapers, paper clips, cellophane tape, or toothbrushes.

Other uses of objects and ideas can be integrated in any subject area. Students can "warm up" to the technique by listing as many uses as possible for common objects such as a pin, rope, button, brick, or wheelbarrow. The intention is to strive for as many uses as one can think of but also for unusual uses. Ideas from literature can be used by students to creatively cope with personal situations and solve their own problems. The disappearance of front porches on America's houses can be used as a basis for writing a nostalgic poem or short essay on the many uses of the front porch. In geography, students might brainstorm various possibilities for the use of seaweed. Maintaining an awareness of "what other use" or "what new use" might be possible, enables us to pile up many creative alternatives, which bring joy and satisfaction to the creator. Such creativity demonstrated in business and industry has led many persons to a career and financial success.

Rearrangement and Combination

The creative possibilities are almost endless in the realm of rearrangement and combination. For instance, consider the possibilities a baseball manager has in shuffling his team's batting order—362,880 ways of rearranging the same nine players. The urge to rearrange and combine appears to be innate. A small child piles up blocks in endlessly different patterns. We keep changing our physical appearance with different clothing and personal grooming.

Rearrangement is a creative method with which everyone can experiment. For example, try rearranging the following.

> *Space*—Organize your classroom layout in a way that you think will improve learning; or reorganize your storage system in your desk.

Time and schedule—Experiment with ways in which you can make more profitable use of your time; find out when your best "thinking time" is.

Sequence—Authors and playwrights spend much time thinking about different sequences in writing. Frequently we are impressed with scientific and practical material primarily because of the sequence in which the author has arranged the content.

Reversing roles or functions—Doing the opposite of what is usual or normal or taking on the role of the unfamiliar can elicit creative responses as well as humor. Reversal of traditional male-female roles has resulted in creative arrangements for TV and movie stories.

Combinations—Most creations are some combination of ideas, objects, materials, or methods. Synthesizing two or more ideas into one is the essence of creativity. The new creation takes on its own identity while retaining elements of the separate parts. Ben Franklin combined distance glasses and reading glasses to invent bifocals. Chemists have invented thousands of compounds through various combinations.

Magnifying

Departing from the usual and the ordinary can be achieved by magnifying that which is a common perception or practice. Exaggeration is the basic tool for comedians and cartoonists. Painters may focus on a particular aspect of a picture, perhaps intensifying the lighting effect. Musicians, singers, and clothes designers exaggerate certain aspects of their work to establish a unique style, perhaps even setting a trend. Hyperbole, the rhetorical term for exaggeration, is used in literature.

Questions that might be asked in using magnifying to be more creative are

What if this were preposterously overstated?

How can this be made larger? Stronger?

How can this be exaggerated?

What can be added? Can it be multiplied?

What if this were blown up to the nth degree?

Minifying

Just as magnifying can be creative, so can minifying result in something new and different. Here we shift to thinking in the opposite direction. In seeking ideas by minifying, we look for ways to make things smaller, subtract from, or divide up, perhaps even omit. We look for how things can be shorter, lower, lighter. "What can we eliminate?" Ideas and situations can be understated. In caricature and humor minifying is expressed in the form of understatement. Creative and playful ways of saying things can be used to draw attention to the truth or reality of a situation.

Stimulus Words, Symbols, and Experiences

One of the problems in creative thinking is activating the imagination, getting it started in a free-flowing way. How well writers, painters, and musicians know this! Using stimulus words, symbols, and personal experiences empowers our imagination to take over through association, then dissociate as our thinking scatters or disperses thoughts in different directions. Ferguson (1980) suggested that the theory of dissipative structures developed by Belgian chemist, Ilya Prigogine, may apply to our brains as well. That is, when we open our minds to free-flowing energy from external or internal stimuli, the dissipation of energy creates the potential for sudden reordering. Elements of old ideas "come into contact with each other in new ways and make new connections. The parts reorganize into a new whole" (Ferguson, 1980, p. 165). Sudden jumps may occur in perception and flashes of understanding.

Certain simple yet effective techniques and conditions can be used to evoke imaginative thinking. Music can induce certain moods and images. We know how pastoral, mountain, and lake or seashore settings can arouse certain thoughts or quiet the mind in order to allow our imagination to take over. Making notes, clipping articles, or marking places in books related to our topic can elicit creative thoughts as we review them. The table of contents or the index of a book may suggest a topic about which we want to write. Some people always carry 3 x 5 cards so they can jot down significant thoughts for later jogging of the mind. Ideas from dreams and daydreams should be jotted down immediately.

Checklists of all kinds can serve as "pump-primers" for new ideas. For example, the classified section of the telephone directory can be quick reference for suggesting career and job possibilities. Any list can serve as a primary device for creative thinking. Pictures can serve the same purpose.

Guessing Causes and Consequences

Making guesses or approximations, testing, modifying, and retesting these hypotheses are an important part of what Torrance and Myers (1970) call the "'creative learning process' . . . . it involves the production of information or development of skills that are new to the learner and are to some extent original" (p. 23). In searching for new understandings or solutions we identify a condition, situation, problem, or deficiency. Then we can begin making guesses to explain possible cause-effect relationships. We have fun guessing why our dogs behave as they do, what an unfamiliar noise may mean in our car, or why a certain student is doing poorly. Two basic questions can be asked in developing creative thinking by guessing causes and consequences:

1. What are some reasons you can think of that might explain why this happens (or why this is so)? Think up as many reasons as you can that might explain the cause of this.

2. If we choose this solution or behave in this way, what might happen? Think up as many possible consequences as you can if this idea would be carried out.

As we can see, the preceeding process is basic to the scientific method of discovering truth and knowledge. It also enables us to be imaginative in the humanities and arts. Humankind, because of an innate curiosity to understand and create, has always used speculation and conjecture to explain the mysteries of existence. Children are very creative in giving explanations for why things are as they are.

Guessing possible causes and consequences enables us to free our imagination for coming up with many possibilities. Following this type of divergent thinking, of course, is the testing and retesting of the guesses to confirm or disprove them (or be nonconclusive), then communicating the results. This basic method of inquiry can be used with all age levels and in all subject areas. The challenge for us as teachers is to be creative in using opportunities for asking these two fundamental questions: "What might be causing . . . .?" and "What do you think would happen if . . . .?"

Using Metaphors

Metaphors have been used for thousands of years by great teachers for communicating universal truths without lengthy explanations of what the analogies mean. Jesus' primary modality for teaching was the parable which has the same basic elements as the metaphor. Dr. Martin Luther King, Jr.'s "I Have Been to the Mountain" speech was a metaphoric summary of a lifelong struggle. While a universal truth may underlie the meaning of the story or comparison, the hearer can take multiple meanings from the metaphor. Therein is its richness and its creative potential for discovering new meanings and enlarging the realm of possibilities (Moore, McCann, & McCann, 1985; Sanders & Sanders, 1984). Poets and artists use metaphors to communicate the incongruities or illogic or a situation; the scientist to explore similarities between two things or ideas that appear dissimilar; the problem-solver to discover new insights and ideas by discovering new meanings suggested by the metaphor. It appears to be a very effective tool for eliciting responses from our right hemisphere and for tapping the subconscious.

Most of us use metaphors in our ordinary, everyday conversations. If someone asks you, "How was your day?" and you reply, "My day was like driving the freeway during the five o'clock traffic," you don't have to say anymore for the other person to get a picture of your day. If you say, "I was as busy as a hog driver," folks who have a rural farming background may understand what it was like. Almost everyone would understand if you said, "I feel like a quarterback just being blitzed by the other team."

A metaphor is a figure of speech in which the meaning of one thing or action is transferred by comparison to another lesser known thing or action. It usually makes use of powerful visual or sound images. It functions (1) to give us greater understanding of that which is already known, (2) to provide us with greater insight into the unknown, and (3) to enable us to express that which has aesthetic value and emotional intensity. A good metaphor is a sign of unusual intellectual ability. It implies an intuitive perception of an underlying similarity in that which appears on the surface to be dissimilar. To be useful the thing or action in the metaphor has to be familiar to the person, otherwise the usual meaning as well as the unusual meanings will not be evoked. In describing the relationship between two people, we might use the metaphor of it being two peas in a pod. Or, it is a roller coaster ride. In *Gift from the Sea,* Ann Morrow Lindbergh (1975) compares a relationship to a dance:

> A good relationship has a pattern like a dance . . . . The partners do not need to hold on tightly, because they move confidently in the same pattern . . . . There is no place here for the possessive clutch, the clinging arm, the heavy hand; only the barest touch in passing . . . . Because they know they are partners moving to the same rhythm . . . . (p. 104).

Characteristics of the metaphor include intellectual stimulation and an emotional response. Usually a common or universal meaning can be associated with the comparison. Yet in many metaphors multiple meanings can be elicited in the analogy. It is generally rich in visual imagery. Always a comparison is made between two things or actions, one of which is stated and the other unstated. In telling you how my day has been, using the previous example, I assign the attributes of "driving on the freeway during the five o'clock traffic" to the topic, what my day was like. The success of a metaphor is based upon our ability to compare and fuse the two.

Literature, particularly poetry, is a good source for studying the use of metaphors. Shakespeare was a master at the art of using a known object or action to extend our thinking about the lesser known. Macbeth's famous speech illustrates this:

> Life's but a walking shadow, a poor player That struts and frets his hour upon the stage And then is heard no more: it is a tale Told by an idiot, full of sound and fury, Signifying nothing.

Industry uses metaphors to name products and advertising uses them to get us to make an association so we will buy the products. Cougar and Mustang are metaphors used by a well know automobile manufacturer.

Teachers might try using the following activities to encourage students in the use of metaphors:

1. If you could be any animal you wanted to be, what would it be? Describe what it would be like to be that animal?

Metaphorical questions can include a color, flower, machine, hero, song, sport. The list is endless.

2. How might life be like the game of football (or any other sport)? A long hike? A day at the amusement park? Climbing a mountain? A long journey? A walk along the beach or through the countryside?

3. Describe with a metaphor a positive (or negative) experience you have had.

4. Envision by using a metaphor what you would like to become as a person.

Imagery

All of the aforementioned methods for activating the imagination are likely to evoke imagery along with the verbal thinking. Here we wish to be intentional about the use of imagery for enhancing our performance and increasing our possibilities. Both directed and spontaneous imagery can be used to facilitate learning and problem-solving (Fleming & Hutton, 1983). The images may be in the form of one or several still pictures in which one is not related to the other. The other pattern may be in the form of motion pictures, a scenario in which a chain of events is related. This latter pattern is called a daydream or fantasy. If it occurs while we are sleeping, it is a dream. These images may be memory images (a recall of past perceptions) or imagination images that represent unique combinations, shapes, and arrangements. Imagination images may contain elements of past perceptions but they are free to create their own configurations. Many of our images are a combination of our memory and imagination.

Let us briefly look at ways in which images can be used in creative ways. An example is suggested for each of the creative uses of imagery mentioned previously in this chapter. Other uses will be described in the chapter, Becoming through Believing.

Learning More About Ourselves. Using metaphors to describe ourselves can be enlightening. For example, selecting an animal such as a horse can enable the individual to make all kinds of comparisons such as strength, beauty, loyalty, versatility, gentleness. Walking to the top of a mountain to seek the counsel of an imaginary "wise person" can be self-revealing. Imagine for a moment that you are walking up a trail to the top of a mountain. At the top you meet a very wise person who can tell you the answer to any question. When you ask a question, this person might answer with words alone, a gesture or facial expression, might show you something, or tell you a story. Watch and listen with full awareness. What do you say to this person and what are the person's parting words. Ponder these sayings as you slowly trek down the mountain.

Being Sensitive to Conditions of Others. By imagining that one is a particular character in history or literature, or a member of a minority group, one possibly can sense the feelings of that person. Visualizing a sequence of events in history may enable students to understand the causes for historical events.

Planning for the Future. Students might be asked to imagine the person they would like to become—physically, mentally, and socially. Have each of them visualize in the mind's eye what that person would be like. In conjunction with this they can be asked to visualize a person whom they admire, then select specific characteristics they want to emulate. Students might also be asked to visualize themselves one year from now, where they want to be and what they want to happen during that time. Visions and dreams of this nature move them toward their goals.

Solving Problems and Making Decisions. In solving a problem we might visualize solving a problem in many different ways, including unusual arrangements or combinations. For example, in deciding how to set up a table for a pot luck dinner, we might visualize ourselves going through the line and noting what is needed and how the items might be arranged.

Improving Learning and Skill Development. To understand the life of a tree we might visualize in motion picture fashion how the sunlight, air, water, and nutrients cooperate to help the tree grow. Seeing this in the mind's eye will not only help us remember this bit of biology but also understand the process. For skill development we can use imagery to improve our field shooting in basketball. When we have "free" moments we can practice making baskets in our mind's eye. While actually shooting the foul shot, we can visualize the ball leaving our hands and going into the basket.

When we are dealing with the invisible and unknowable, we must resort to metaphor. It is said that Albert Einstein first realized the distortion of time and space by imagining himself riding on a ray, travelling the speed of light.

Creating Moments of Pleasure. In our imagination we are free of time, space, and gravity. We can go anywhere and be anything in search of joy and pleasure. Next time you are waiting for an appointment, take an imaginary trip that enables you to act out a fantasy. Students use fantasy daily in classrooms to escape the boredom of school. Perhaps our intentional use of more imagery will enhance school pleasures while reinforcing the learning.

Enjoying Art, Literature, and Music. Students should be encouraged to sketch scenes from their imagination without the fear of being graded for the quality of their art. Fantasies elicited from stories and poems can be described or sketched. Images and daydreams elicited by music can be shared. Certain sounds in music tend to evoke certain images, e.g., placid scenes or action scenes.

Everyday Activities. In planning or explaining activities for the day, visualization of people, places, and things, evokes possibilities and the sequential occurrence of these events. Visualization is quite an effective tool for remembering. For example, if we must stop at the grocery store to buy four items, we can imagine those four items in a "mental box": peaches, cereal, cantaloupes, and milk. If a student, before leaving home in the morning, wants to make sure he/she has everything needed for the day, the entire day including tennis practice after school can be visualized in sequence.

The Creative Child in All of Us

Psychologists writing from the transactional analysis perspective, claim that in each of us is a creative child. As educators we must nurture and keep that creative child alive in students, allowing them to take it into adulthood. If that creativity is destroyed, the uniqueness of being human and having self-control is lost. Each of us is a sort of poet, artist, or philosopher.

A parting word on the subject is taken from Barron (1968). From his extensive study of creativity and creative persons, he concluded that three distinct traits mark the highly creative persons:

1. Preference for and the capacity to discern the complexity in whatever they attend to. Out of the complexity and what appears to be disorder they seek unity and simplicity.

2. Perceptual openness, or resistance to premature closure to ideas. A perceptual attitude of becoming aware of something is more important than an evaluative conclusion about something. An openness to experience allows for spontaneity and flexibility. A judgmental attitude leads to more order and control based upon closed principles and categories.

3. Reliance upon intuition, hunches, and inexplicable feelings. Creative persons trust the nonrational processes of their own mind, looking for deeper meanings and possibilities.

Of greatest importance in actualizing creative potential, is the *motive to create.* Barron (1968) observed that many persons have unusual talent to be creative, but do not create. The difference is in that one must *want* to create or be challenged to do, its hard work.

> The motive to create need not be so lofty in origin or aims, of course. There is a simple pleasure in genuine self-expression which can be understood as a common good, something that is part of our nature as human beings. To sing, to dance, to paint, to play, to improvise, to dream a little in all sorts of ways that free us from the humdrum sort of realism, all these things we may do for the pure pleasure of expressing ourselves without our having an audience in mind or high art as a goal (p. 66).

Our challenge in education is to nurture this creativity for developing human possibilities. In a time when our society is beset by so many troubling problems, a critical action on our part is to give increasing value to creativity, imagination, and the arts. Creative learning can result in improved motivation, achievement, problem-solving, self-esteem, school attitudes, and life satisfaction.

The reader will find the following current references useful for instructional resources and ideas (Buzan, 1983; Edwards, 1979; Helman & Larson, 1979; Karens & Collins, 1984; Raudsepp, 1981; Strauss, 1984; Van Gundy, 1983; Wonder & Donovan, 1984; Zdenek, 1983). To enhancing your personal creativity, these references contain creative ideas and activities for working with average students as well as the gifted and talented.

Student involvement in creativity is being stimulated by competitive activities at the local and national levels through such programs as Olympics of the Mind and Future Problem Solving Bowl. Traditional areas such as literature, the natural and social sciences, and creative writing can be used to focus on the creative application of knowledge, intuition and skills.

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Dr. Young has been a life-long student of eastern philosophy and yoga. He practices meditation and has studied with several of the foremost yoga practitioners. He worked as a correctional counselor and probation officer prior to his mental health experience. This varied background has convinced him of the efficacy of a wide variety of therapeutic techniques and growth strategies. He considers himself to be a multimodal therapist. His special interests are in the areas of behavioral medicine, mental imagery, non-traditional therapies, and wellness promotion.

CHAPTER 10

VALUES: OUR INTERNAL GUIDANCE SYSTEM

Mark E. Young and J. Melvin Witmer

For as he thinketh in his heart so is he.

Proverbs 23:7

Values are the things we prefer, believe, or sense to be morally right. They help us achieve a sense of meaning and purpose in life and act as an internal guide to making choices. They also are part of what makes us unique human beings. Yet despite the importance of our values, we are often afraid to share them with others for fear of ridicule or of offending someone. While it is true that we frequently avoid disclosing our deepest values to others, it also is true that we more rarely ask ourselves, "What do I believe to be right? What do I care about?" and, "Are my present values hurting or helping me?"

Though we may not talk openly about our values, we cannot hide them. Our values are expressed in everything we do. Like the tip of the iceberg, values that we *consciously* hold are only a small part of our total value system. To demonstrate this concept, let us ask that you take a few moments and imagine yourself going through a typical day. If that is too abstract, allow yourself to mentally replay the events as they occurred in your life yesterday. From the moment you arose, follow your actions in detail, stopping briefly at the points where you had to make even the most insignificant decision. What values lay behind your choice of how to spend your money, your time and your energy? With whom did you choose to interact? What television programs did you watch? At each decision point you may want to write down the underlying value assumption which guided your decision to act in that way. For some of your decisions, you may notice that you were quite aware of the judgment behind your choice. Other decisions may appear to have been made almost automatically.

Throughout this book, we have tried to emphasize that awareness is the key to growth. To say it another way, the authors value the continuing process of self-monitoring and self-evaluation which we call "awareness." We believe that such awareness is a skill that can be learned by making us more conscious of the many signals from our bodies, our feelings, and our thoughts. These signals from our highly sophisticated perceptual systems should be heeded. As was indicated in the chapter entitled "Living with Feelings," the individual may develop ways of ignoring the warning systems of the body and the mental processes. These defense mechanisms used to cope with anxiety, dissonance, and pain can momentarily soothe us, but also become barriers to growth and change. In the same way, one can be unaware of one's value system. One person may become caught in a cycle of guilt and self-punishment due to a rigid value system that was never critically evaluated. Other people may have a sense of meaninglessness and confusion in their lives because of the lack of a well-defined value system.

In this chapter we directly address the importance of values in helping us find that "center" around which we may construct a meaningful existence and develop a vision or a goal towards which to grow. We will include a discussion on the function of guilt and the role of values in decision making, and highlight some of the current issues in values education. We hope you find this pathway to growth as challenging and exciting as we do.

THE SUBSTANCE OF VALUES

One writer recently compared the endeavor of explaining the notion of values to finding one's way out of a swamp. David Purpel and Kevin Ryan (1975) called it, "a vast terrain, heavily mined and generally avoided by American educators" (p. 659). Douglas Superka (1974) in his landmark article pointed out that one of the reasons for the confusion has been a lack of agreement about the central concepts and definitions. This fogginess is due to the fact that conceptualizations have arisen independently out of the disciplines of philosophy, religion, psychology, and education. Each discipline has created somewhat separate but overlapping definitions. Even writers within a given discipline may use several meanings. Although Superka made this observation a decade ago, a great deal of variability still exists in the definitions and key concepts.

In order to assist the reader in finding a way out of this morass, this chapter proposes a general overview for understanding the variety and commonalities of humankind's search for guiding principles, better choices, and ways of distinguishing right from wrong. In formulating a comprehensive perspective, we must with full awareness greatly simplify a complex realm. Yet, perhaps a more parsimonious formulation will be appreciated at the cost of blurring some distinctions. After the introduction of the terms we will be using, this chapter will examine the function of values and emphasize their importance in our lives. Our next two chapters will integrate these definitions in an overview of the basic approaches to values education.

Assumptions and Definitions

Let us begin with the concept that values as a term is broad and refers to a personal set of rather enduring thoughts and images which serve as a guide for action. Like the psychological notion of attitudes, values contain a cognitive component, a feeling component, and an action tendency (Freedman, Carlsmith, & Sears, 1970). Unlike *attitudes,* however, *values* may contain consciously chosen plans for action. That is, they evaluate the possible courses of action by comparing specific situations or choices against an overall plan. Values are not synonymous with *interests* for the same reason. Interests reflect both conscious and nonconscious choices and do not imply a right/wrong or good/bad dimension. This is why historically values have been divided into two major realms: *moral* and *nonmoral.*

Nonmoral values are called *preferences.* These include many attitudes, some prejudices, likes and dislikes, aesthetics, and interests. In the moral realm, we have defined two types, *belief values* and *moral action values.* Belief values are those values which we aspire to and which have an evaluative dimension but have not yet become a consistent part of our behavior. They reflect visions, ideals, and "shoulds." Moral action values on the other hand, are conceived of as guiding principles which are affirmed cognitively, emotionally, and behaviorally. Perhaps this distinction will become clearer in the following sections where these three value types are discussed individually. The key criterion for a moral value as compared to a nonmoral value is that a moral value reflects a belief and a behavior in which the action is for the good of self and others.

Preferences: Values that Center on the Self

Overview. Some values provide us with ways of ranking events as to the degree of interest/excitement they evoke. We have called these "self-centered" values, *preferences.* We might just as well call them matters of personal taste. For example, what we prize or enjoy in a work of art is the degree to which we find pleasure in beholding it. To say that one art form is better than another is a common mistake (Mozart is good/The Beatles are bad) since preferences do not have an evaluative (good/bad) moral dimension. To say that chocolate is the best candy, and therefore, I ought to buy it and so should you would be absurd. While we could rate our favorite artists and our favorite candies, we cannot add a "should." Preference values can be ranked but not put in right and wrong categories that have a moral dimension.

While preferences do not have this evaluative or moral dimension, to examine them can be useful. Our interests, attitudes, likes and dislikes are what make us distinctly fascinating individuals. Knowing our preferences and learning to establish priorities can lead to time-saving in making decisions, greater self awareness, and a deeper appreciation of others. A great deal of the literature in the values clarification model of values education is aimed at elucidating preferences and ranking them to enhance understanding of the self and others (Simon, 1974; Simon, Howe & Kirschenbaum, 1978).

According to Branden (1983), values have an emotional root based on a perception by the person as to what will enhance its existence and what will harm it. So preferences have their basis in the evaluation by the organism as to what will be in its best interests and pleasure. To summarize, preferences are nonthinking ways in which we have learned to make choices. They are based on the perception by the person that an event will be pleasurable, interesting, or exciting.

Belief Values: Awakening a Concern for Others

Overview. Before a preference becomes a moral value it must pass through an intermediate phase which we call a belief value. In the belief stage the affective or feeling response is associated with the cognitive decision about what is right or good. Louis Raths (Raths, Harmin, & Simon, 1966) calls such beliefs "value indicators," since they are not true values or moral values with a solid or enduring behavioral component. Let us use the example of someone who feels frightened by nuclear power and has compassion for the victims of its misuse (affective or emotional component). The person comes to believe that nuclear power is wrong and that it should be eliminated. The affective and cognitive faculties have now combined to produce a "should" from one's perception of this event. Interestingly, in this case, the person may not act on this belief about nuclear power. They do not march in front of the reactor sites or go to rallies. Brian Hall (1982) called such a belief a "vision value" since it reflects a way one would like to behave at some time in the future but has not, as yet, behaviorally committed oneself.

In the same way, a person may feel a twinge of guilt when he/she passes by the stranded motorist without stopping to help. In such cases, we tend to explain our behavior by blaming external factors such as, "I didn't have time." Certainly this is sometimes true but perhaps our internal commitment to help others is more of a goal than a reality. As in this case, an expressed belief is a way in which the individual is verbally practicing his/her belief value in an attempt to develop a moral value. As contrasted with preference values, belief values are less concerned with the self but instead are focused on what might be "good" for others as well.

Moral Action Values: Acting for the Good of All

Overview. Jacob Bronowski (1977) related an incident which occurred at the Los Alamos Atomic Bomb Development Laboratories. Louis Slotin, a nuclear physicist was conducting an experiment with other researchers when he accidently pushed two pieces of plutonium too close together causing a chain reaction. As radioactivity began to fill the laboratory, Slotin reacted instantaneously and pulled the pieces of plutonium apart "with his bare hands" to halt the process. As Bronowski recalls, "this was virtually an act of suicide for it exposed him to the largest dose of radioactivity." Slotin later died, and as he had hoped, his seven coworkers recovered.

Slotin not only demonstrated caring and compassion (emotional component), but was able to think clearly and quickly (cognitive component), and most importantly he could act for the good of all. The combination of these three factors distinguishes a moral action value from preferences and beliefs.

The cognitive, affective, and behavioral components would ideally exist in harmony. They would include a moral dimension and would be arrived at through reasoning or in a conscious manner as a result of gaining new information. The concept of reason is emphasized here to point out that emotions are not "instincts" to be followed blindly. Doing what we "feel" frequently gets us into trouble. Branden (1971) correctly pointed out that an important characteristic or what we call emotional disturbance is "letting one's feelings—one's wishes and fears—determine one's thinking, guide one's actions, and serve as one's standard of judgment" (p. 177). At the same time cognitive decisions must somehow "make peace" with emotional feelings, or distress and disharmony will be experienced. We cannot ignore the vital signs of our emotions.

Interestingly, moral action values like preferences also have some ranking as to which we deem most important. We discover this when we have a conflict between two moral action values. For example, if I vote for a political candidate who supports aid to education which I may agree with, but who also supports nuclear power which I am opposed to, I have given one more importance than another. Life is full of such decisions which force us to choose between competing values.

In summary, we find agreement with Raths, Harmon, and Simon (1966) that moral action values contain a behavioral component. For a value to qualify as a moral action value, we must act on it. By acting on what we believe, we thereby reinforce our value structure. As Aristotle said, "Moral virtues came about . . . by first exercising them; we become just by doing justice, temperate by doing temperate acts, brave by doing brave acts." In other words, we come to redefine our identity as we act in ways that are consistent with our values.

Compare this process with the nonconscious "preference" we described earlier in the chapter. Both systems can have an impact on a workplace or educational setting. Our belief is that the more conscious and fully developed the value, the more useful such values will be in helping us make choices, find meaning in life, and serve as standards for personal conduct.

EMOTIONS: THE HEART OF VALUES

> *One important point with regard to morality should not be forgotten: Unless it has a fervor of emotion, unless it is touched with spiritual warmth, it is nothing but formal rectitude. True morality, like beauty, needs more than intellect. It includes a feeling of good will for others that is warmed by an inner fire.*
>
> *(Sinnott, 1966, pp. 181-182)*

The preceding quotation reiterates the emphasis placed on emotion in this book. Of the six primary emotions discussed so far, three relate considerably to values: interest/excitement, joy, and guilt. We shall touch superficially on the first two and spend more time on guilt.

Interest/Excitement

Interest/excitement, one of the two positive emotions, is most clearly associated with what we have termed preference values. Our ranking of preferences is made on the basis of the intensity of this emotion that a certain event activates. A clear indication of whether a value is a preference and not a belief or moral value is that it is associated with interest/excitement and cannot elicit guilt. The emotion of interest/excitement is, of course, present in beliefs and moral values.

Joy

Joy may be hard for some people to associate with a discussion of values because such discussions are supposed to take place in churches or the dusty offices of philosophers. Yet for the person who operates within a harmonious value system, a personal awareness of one's values leads to joy. Raths, Harmin, and Simon (1966) indicated that one of the criteria of a value is that it is "prized by the individual." By that, they meant that one should be happy or joyful about the values chosen, and that one should be willing to publicly affirm these values as well. We could also say that joy is the emotion that comes when one is thinking, feeling, and acting in a congruent way, with a sense of authenticity that Rogers (1983) calls being one's real self.

Function of Guilt

Guilt is the emotion aroused by having deviated from one's internalized values. While these values may have been "programmed in" by the forces of socialization (e.g., school, parents), guilt requires that to some extent the individual has accepted these values as true. Guilt is triggered when the person recognizes that he/she is not acting in accordance with these values. According to the perspective presented so far, guilt is produced by a conflict between a belief or moral value (cognitively held) and one's own actions (behavioral component). *Guilt is the result of breaking a promise to ourselves.* Paul Tournier, in his book, *Guilt and Grace* (1977), stated that guilt is a failure to be oneself. Because guilt produces negative feelings about oneself, depression sometimes results from this self-blame. Also guilt has experimentally been shown to erode the individual's self-concept (Nicholas, 1966).

Guilt, however, is tricky. One sometimes experiences guilt disproportionate to the violation or deviation that one feels has been committed. Many people feel guilty over trivial actions, or even their failure to take action. Sometimes we feel guilty for things over which we never had control. For example, one of the common elements of the natural process of grief over the death of a loved one is as if we could somehow have prevented the person's death. We all experience guilt over our thoughts, fantasies, and our overt actions. Guilt can be tricky because we can become preoccupied with our own "guiltiness" to the extent that we are living in the past and our present functioning becomes impaired. Guilt also can be tricky because sometimes we choose to feel guilty rather than make choices we must make to end the conflict. In our experience as counselors, for example, we often have encountered clients who continue to experience guilt feelings as a way of punishing themselves for "bad actions," and yet they continue to act in the "bad" way. Such persons may reason that to act against a moral principle is all right if they punish themselves later by feeling guilty.

Viewed from a more positive perspective, guilt can be a powerful motivator. Acute guilt is an agonizing feeling in a well socialized person (Jourard, 1968). The powerful feeling incites the person to get rid of the pain. If properly heeded then, this vital sign can alert us to internal conflict over our present actions.

To summarize, the tension that guilt provides enables one to correct a course of action so that one is steering more in the direction of larger aims and reducing the discrepancy between the behavior and the ideal image of oneself. Thus guilt functions as an internal guidance system with a warning signal that informs us when we are veering off course according to our belief values. Secondly, guilt also provides motivation, an impulse to put us back on course so that the beliefs we hold continue to keep us on track in accord with our expectations and goals.

FUNCTIONS OF VALUES

Values for Meaning

Harry Dewire, Professor of Psychology and Pastoral Counseling at United Theological Seminary, is fond of asking his clients and students, "What holds you together?" Invariably, answers to this question touch on the deepest values of the individuals. Surprisingly often counselors, teachers, and other helpers tend to shy away from discussing those things that hold them together. Because values are crucial to our *functioning,* they act as an internal compass and guidance system, which, in the face of novel and confusing circumstances, provide us with a reference point, a direction to follow. Values can act as guiding principles in times of internal and external pressure. They also motivate us, give us personal goals to reach, and provide standards for our behavior.

As we discussed in the section on guilt, our values are intimately connected with how we see ourselves. We tend to act in ways which relate to our ideal image of ourselves and what we can become. We react emotionally when we fail to live up to our standards. Seeing ourselves acting in accordance with meaningful principles also enhances a sense of meaning in life. If Victor Frankl is correct, the search for meaning and meaningful values is a basic motivating force in human beings. In his book, *Man's Search for Meaning,* Frankl (1963) related his experiences in Nazi concentration camps where he found that even in stresses of cataclysmic proportions, a person's ability to find meaning in his/her existence sustains physical and psychological survival. By having an effective set of beliefs and values, even this example of man's worst inhumanity to man could not destroy the human spirit that was anchored in purpose and hope.

Values for Decision Making and Problem Solving

If knowledge is power, then preference, beliefs, and action values are the controls which limit, direct, and apply that power. We rank order information according to our priorities. Value structures help us decide how to use our time, space, energy, material resources, and human relationships most constructively. Gordon Allport (1955) in his book, *Becoming,* related that Harvard University President Lowell was once asked how such a busy administrator could make the hundreds of detailed decisions implicit in his job every day. His response was that it was not as difficult as it seemed, since all of the individual problems fit rather easily into a few well defined categories for which he already possessed a personal value orientation. *If the decision maker is clear regarding his/her own internal priorities, values, and visions,* "decisions on specific issues (would) automatically follow" (p. 76). This is not meant to imply that a person with an effective value system passes superficially over decisions but it does suggest that without these facilitative attitudes, we might be ambivalent, weighing each decision, searching for the "right" answers in each instance.

Our time is well spent in identifying our values. Alvin Toffler (1970) in his proposal for education in the future suggested skills for three crucial areas: learning, relating, and choosing. Education must address the issue of overchoice directly.

> Presented with numerous alternatives, an individual chooses the one most compatible with his values. As overchoice deepens, the person who lacks a clear grasp of his own values (whatever these may be) is progressively crippled. Yet the more crucial the question of values becomes, the less willing our present schools are to grapple with it. (p. 416)

THE CHALLENGE OF VALUES EDUCATION

Throughout the book a general theme has been promoted that awareness is a vital component of change and growth. Nowhere is this more true than in assessing one's own values. The aim of the values clarification movement has been to bring into awareness the feelings behind our choices. It is this affective awareness that values education can bring to the classroom and out of which individuals may engage their moral reasoning. As Martin Marty said (Shane, 1975):

> One of the biggest problems we have in our own society—and we're all victims of it—is that we simply don't 'see.' How many people just don't see the problem of Saharan starvation, for instance? Once one sees he can begin to think. Once he thinks he becomes more able to act. (p. 711)

Marty has summarized our position by indicating the fact that moral actions rest on cognitive and affective awareness. Maintaining this awareness is what brings about an increasing sophisticated values system and the values system is what lends itself to a harmony between affective, cognitive, and behavioral components. If we violate our ethics behaviorally, the affective alert system (guilt) helps to make us aware of the need for immediate evaluation and possibly a change. While a healthy value system is likely to be open to new information, it also would have basic stability, a core of affective values which leads to better choices for us and which do not constantly entangle us in feelings of guilt and self-doubt.

In short, the lack of cognitive or emotional awareness may lead to a rigid value system which denies or distorts new information, a condition which may not be useful in the long run. Without a commitment to awareness, one may become alienated from others and then no ground for commonality can exist.

What is the school personnel's responsibility in developing the values of young people? The basic question is not whether values should be taught because a school environment cannot be valueless. Rather, the question is, "*What* values should be taught and *how* shall we teach them?" Teacher behavior and the curriculum, teaching methods, priorities, rules, and discipline all reflect underlying values. Davis (1984) in his discussion of public schools and values, says education cannot be value-free.

> The public schools can and should teach civic values, with parents and religious institutions building on this foundation . . . By *civic values* I mean those attributes of character necessary for effective citizenship. Such values maintain the common good and assure the survival of the society. (p. 360)

Thomas and Richards (1979) in an article entitled *Ethics Education is Possible* described a curriculum based ethics education program, which has as its foundation twelve "democratic" principles including tolerance of other's religious beliefs, and individual rights and responsibilities. Such an approach may be the kind of compromise which can meet the challenge to schools precipitated by both the banning of school prayer and the "boom" in religious schooling. In another article entitled *The American "No-Fault" Morality,* Nyquist (1976) said there are ". . . legitimate ways to teach by critical inquiry the consequences of choice, the meaning of law, of due process, of equality, of freedom, of justice . . ." (p. 272).

This optimism has been echoed in other articles (Burkholder, Ryan, & Blank, 1981; Thomas & Melvin, 1981). These writers make a common argument that values education is wanted by parents and that a number of "core" values exist within the community on which nearly everyone can agree. Elaborate research by some of the listed authors is now being done to distill these common values from various communities. The thought is that through parent involvement and assessment of the community as a whole, a workable values education program could be implemented.

Optimism about "consensus" or "core" values must be countered with the realistic view that no matter how diplomatically presented or well researched, some individuals will object to values education as a part of the curriculum. The real issue in values education is whether values will be taught openly or whether values education will remain "invisible."

In addition, *core values* may turn out in actual practice to be *majority values,* those espoused by a large segment of a community. Those who design actual programs or initiate research need to be aware of *minority values* which may emerge. Sensitivity to this issue is seen as an important political issue when a values curriculum is begun. For example, Christmas is a common theme in many classrooms, but the Jewish tradition of Hannukah has been largely ignored.

From both a theoretical and practical vantage point an agreement to teach certain values simply does not specify the way in which they will be taught. For example, will punishment be used? Will group pressure be evoked to inculcate certain values? The prediction could be made that as much disagreement will occur as to methods used as to which values will be taught. In short, as is stated in Murphy's law, "Every solution creates new problems." No easy solution is likely to be found to so complex a dilemma.

On the positive side, we believe that values education is vital to help our students and our children live more productively. Educators who involve themselves in conscious values education may take some "heat" from those who wish it to remain "invisible." But an honest, open approach is likely to be more successful, to engender support, and to reduce the implications that this is a subversive activity. The story is told that J.L. Moreno, the founder of psychodrama, was once asked what is the most important characteristic of a group leader. He replied, "Courage." The same response could equally apply as to the best qualification for the educator who wishes to implement a program of values education in the classroom or school system.

But besides courage, we also recommend a course of study. Values education which is done without proper training runs the risk of becoming a goalless activity that will be impossible to evaluate for its effectiveness. As Kalish and Collier (1981) said, "If you don't know where you are going, any road will take you there." We suggest you start by reading the next two chapters on specific strategies of values education and further your training in more formal ways.

Just as important as attending workshops, seminars, and university courses, the potential values educator needs to examine his/her own values since these will affect ability to assist others in their own development. One place to begin is in the setting where you work. Survey your curriculum, classroom, school rules, and school climate for the "invisible curriculum." This is the starting point for providing intentional values education. To summarize, we believe that through honest communication and thoughtful preparation, the obstacles can be overcome and values education will in fact, be welcomed by parents and administrators, becoming a pathway to personal growth for students and teachers alike.

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CHAPTER 11

VALUES THROUGH INCULCATION, IDENTIFICATION, AND AWARENESS

Mark E. Young and J. Melvin Witmer

> *Be kind and gentle in your manners; not like the howling winter storm, but like the bright summer morning.*
>
> *McGuffey Second Reader, 1838*
> *(Lindberg, 1976)*

In the early 1970s, a school district in Great Neck, New York, budgeted a small amount of money for Sidney Simon to train teachers in values clarification. A vocal group objected to the program on the basis that values should not be taught in schools but should be left for the home and the church. Although Lawrence Kohlberg and others testified for the proposal, it was dropped from the budget.

The Great Neck incident is interesting for two reasons. First it echoes a sentiment of some parents that moral education should not be a part of the school curriculum. Yet, Gallup Polls in 1975 and 1976 indicated that the vast majority of parents favored some moral training by schools. It also raises the interesting question, can we teach without expressing our values? In the preceding chapter, we tried to make the point that values are such a natural part of our functioning that to leave them at home or in the church would be impossible.

The second reason this incident is pertinent to our chapter is that it points out that many people have failed to acknowledge that values are inherent in the school system (Davis, 1984; Morrill, 1980). Some have called this the *hidden curriculum;* however, the term *invisible curriculum* would be a better choice of words. The case is not that values have been camouflaged within the school, rather the choices that educators make about school rules, discipline, and even the relationships that pupils have with each other are not usually seen as values issues. Yet preferences, beliefs, and moral values color the school environment and affect the students. Evaluations made by teachers of an individual's civic behavior on the "other side of the report card" are clearly ways in which teachers have attempted to let students and parents know what kind of social behavior the teacher values.

So, in a sense, the question of whether values ought to be brought into the school situation is a moot one. They are here to stay. What we have only to decide is, what do we do with them now? This book has promoted a viewpoint that becoming aware of and acknowledging values within the school, is consistent with principles of growth, freedom, and respect for personal choice.

In this chapter and the next, five approaches to values education will be presented: *inculcation, identification, awareness, reasoning,* and *action.* The first three will be delineated in this chapter and the remaining two in Chapter 12. These approaches have been reconceptualized from Superka, Ahrens, Hedstrom, Ford, and Johnson's (1976) breakdown of seven basic methods for teaching values. The basis for the revision comes from the perspective of how each value approach works. We will use the word approach to describe the five overall categories. Each category is subdivided into strategies. For variety, within each *approach* we use the terms technique, model, paradigm, method, process, tactic, and procedure to describe the *strategies* that have been applied to further the aims of the general approach. In Figure 11.1 is a summary of the approaches to values education according to teacher direction and learner involvement.

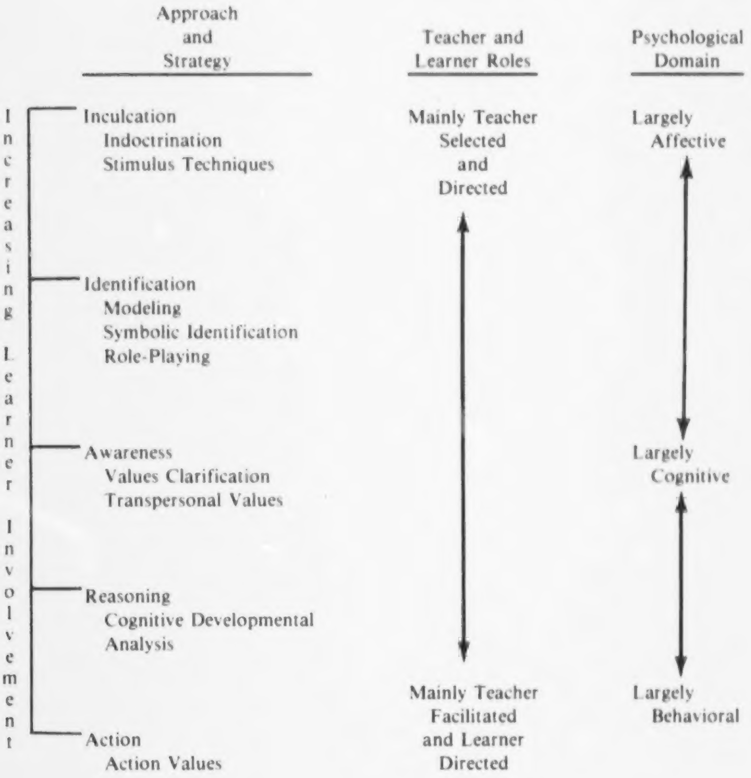
Approach and Strategy
Teacher and Learner Roles
Psychological Domain
Increasing Learner Involvement
Inculcation
Indoctrination
Stimulus Techniques
Identification
Modeling
Symbolic Identification
Role-Playing
Awareness
Values Clarification
Transpersonal Values
Reasoning
Cognitive Developmental
Analysis
Action
Action Values
Mainly Teacher Selected and Directed
Mainly Teacher Facilitated and Learner Directed
Largely Affective
Largely Cognitive
Largely Behavioral

Figure 11.1. Approaches to values education according to teacher direction and learner involvement.

The first approach, *inculcation,* consists of two strategies: *indoctrination* and *stimulus techniques* both of which use subliminal or covert means of reducing or obscuring other points of view and aim at instilling particular values. The learner is for the most part a passive recipient.

Strategies within the second approach, *identification,* work through their ability to enhance the learner's tendency to identify with a real person or symbolic model. Strategies of this approach include *modeling, symbolic identification,* and *role-playing.* To some extent this approach still limits awareness and choice. Much depends on how these methods are presented.

If the various approaches are thought of as being on a continuum of increased learner involvement and open presentation by the teacher, *awareness,* the third approach, would seem to come next. It is comprised of *values clarification* and *transpersonal values* techniques. Both methods elicit or pull forth values from the individual and also focus on personal action to some extent.

In Chapter 12 *reasoning,* the fourth approach, is depicted as relying primarily on thinking processes and rational evaluation of issues. One of these is the *cognitive developmental* approach of Kohlberg. The other is *analysis,* emphasizing the logical and scientific perspective.

Action, the fifth approach, is presented as a single strategy which though not yet clearly defined theoretically has grown somewhat in popularity. The goal is to influence values by asking students to act on them and evaluate their consequences. When persons act upon or within the environment, values are formed through feedback and consequences. The outcomes are seen as reinforcing or modifying the belief values. Although the belief values may be modified, they continue to influence how one behaves.

While these five approaches seem to make theoretical sense to us as authors, they do not represent categorically separate approaches in practice. Concepts overlap and are interrelated. Still they provide what we believe to be a useful manner of viewing the field as it currently exists.

In our presentation of each approach, first, a brief overview is given. Second, advantages and limitations are explored from a theoretical and practical point of view. Third, the role of the teacher is discussed. Fourth, an illustrative example is given for possible application.

INCULCATION APPROACH

Let children who would fear the Lord,
Hear what their Teachers say,
With rev'rence meet their parents' word,
And with Delight obey.
Boston Primer, 1808

Indoctrination

Overview. In the *Dictionary of Education* (Good, 1973) indoctrination is defined as "the attempt to inculcate beliefs . . . the attempt to fix in the learning mind any doctrine, social, political, economic, or religious, to the exclusion of all contrary doctrines, and in a manner preventing serious comparison and evaluation" (p. 298). For most of us, such approaches would seem to be inconsistent with a philosophy which promotes free inquiry in a supportive setting (Purpel & Ryan, 1976). Yet, the argument could be made that this is a delusion since every teacher probably uses such techniques every day.

Let us suppose that a fight breaks out on the playground. In all likelihood, someone will be punished and possibly a mini-lecture on fighting will be forthcoming from teacher or principal. This is values education. Presumably we could all agree that violence is clearly wrong since it involves harm to another. But, besides teaching cooperation (as opposed to violence) in this situation, what other values are commonly indoctrinated in schools? Honesty as opposed to cheating, competition, respect for authority, patriotism, order, and so forth are common values which, through indoctrination, are imparted in every school nearly everyday.

Advantages and Limitations. The so-called "bag of virtues" approach to values education, as its opponents call it, has received both scathing criticism and adamant support. Among the detractors are Lawrence Kohlberg (1976) who feels that reliance on particular values obscures the underlying structure of the developmental process which is occurring (see Reasoning Approaches in the next chapter).

One of the latest viewpoints suggests attempting to find consen is within the community about what values should be taught. While school boards and parents haggle over this issue, values will continue to be imparted through school policies and through teachers.

Role of the Teacher. Three separate procedures are brought to bear by the teacher in indoctrination. The first is the use of *rewards* and *punishments*. By punishing certain behaviors and reinforcing others, the teacher sets guidelines for what is valued in the classroom. This tactic tends to focus on behaviors, as in the case of the classroom bully who is paddled by the principal for "picking on someone" smaller than himself/herself. The irony of this example is that the value of nonviolence is sometimes enforced through corporal punishment. A more positive example is the story that Jewish parents used to place a drop of honey on the Bible pages which the child could lick after a correct reading. Through this *reward*, the child associated the values of learning and piety with pleasurable feelings.

Second, *interpretation* is largely a verbal method in which the teacher explains the object lesson in stories or real life situations. The "lecture" following a rule violation is a sample of this process, as is the moral following each of Aesop's fables.

Third, *manipulation*, a less familiar means, is exemplified by the teacher who arranges experiences to favor certain outcomes. For example, some games require cooperation for a small group to succeed in its task. Competitive responses are sabotaged by the rules of the game. Students presumably learn the value of cooperation but the dice are "loaded." Once again, comparison and evaluation alongside other possibilities are avoided.

Illustrative Example. Consider, for instance, what frequently happens when students break into a lunch line. Teachers or monitors may pull those students out and require them to be the last ones served. Obviously, these students are being told to value the time and space rights of others.

In the classroom, a teacher may present the 13 virtues of Benjamin Franklin, 11 of which are included in the character-building program called *Building Better Bridges with Ben*, developed by Blanche Leonard (1974). They include silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, and humility. Students are encouraged to daily record their successes and failures in each of these values. This example falls into the category of indoctrination, since no serious consideration is given to the truth or falsity of the propositions nor is any comparison made with competing values. Most importantly, the student's views are not elicited.

Stimulus Techniques

Overview. More than any other strategy, stimulus techniques depend on the personal orientation of the teacher. What distinguishes them is that they are printed, written, or symbolic attempts to make a student aware of certain values without requiring a response. The most usual tactic in this approach is the written saying or epigram hung on the classroom wall. Some teachers write a "thought for the day," such as, "You can't lift yourself by downing others." The intent of such messages is to instill a value through the use of striking sayings or cleverly turned phrases.

The impact of such sayings can be quite profound. Yet, this technique is often ignored as a values education process since in is ubiquitous. It is not in the least controversial for a teacher to hang up posters with a picture or wise sayings. Yet, this is certainly a form of values education. As such, it has been ignored by educators though it appears in the earliest school books. Its theoretical foundations simply have not been articulated.

Advantages and Limitations. As a teaching method, stimulus techniques are the simplest and least time consuming of all approaches. Since discussion is not a central component, little or no class time is spent on delivering the message to the students. Instead, a great deal of the impact lies on the attractiveness with which the message is packaged, whether it is accompanied with a photograph of the seashore or is a highly memorable limerick.

On the flip side, the effectiveness of the tactic is difficult if not impossible to evaluate. Since the teacher must rely on the student to observe the message, many times the full impact is missed. Because the process is passive, the student's interpretation of the message is never really checked. More importantly, like the propaganda leaflets that are dropped from planes, only one side of the story is given, no counter-definitions or rebuttals. This is of course the danger of all inculcation techniques in that they reduce the choice of the individual even though the argument may be made that stimulus techniques are less intrusive than other methods.

Role of the Teacher. The teacher chooses stimuli consistent with his/her own philosophy. Such material may take the form of a quotation, a painting, a series of photographs, or a bulletin board with a values theme. A combination of these approaches also may be used as in a quotation beneath the portrait of a president.

By and large, the student's role is one of reactor as opposed to actor even though the student may interpret the stimuli in a personal way. This technique differs from awareness approaches in that the student is not asked to explore, evaluate, or defend their position nor understand the interpretations of others.

Illustrative Example. During five successive weeks, the teacher prepares a bulletin board containing a quote on the value and definition of courage. Along with the definition is a picture of the famous individual associated with the quote. Listed below are some possible quotations:

> *Courage stands midway between cowardice and rashness (impulsiveness), one of which is the lack, the other an excess of courage.* Plutarch
>
> (Courage is) *the quality which guarantees all others.* Winston Churchill
>
> *As to moral courage, I have rarely met with the two o'clock in the morning courage: I mean unprepared courage.* Napolean I
>
> (Courage is) *grace under pressure.* Ernest Hemingway
>
> *Doing what you are afraid to do. There can be no courage unless you're afraid.* Edward V. Rickenbacker
>
> *Courage is resistance to fear, mastery of fear, not absence of fear.* Mark Twain

This particular activity is most appropriate for an older age group; however, more pictorial and simpler stimuli can be created along similar themes. The activity also can be changed from an *Inculcation* technique to *Identification* by reading a story each week about episodes which required courage in the life of each of the authors. The activity can become an *Awareness* activity if students are asked to formulate their own definition of courage and share it with others in the class.

IDENTIFICATION APPROACH

Modeling, the Social Learning Model

Overview. In the social learning theory (Bandura & Walters, 1963) is stated that children gradually acquire moral standards by observing and imitating the actions and values of others. In two studies by Bandura (1969) and Cowan, Longer, Heavenrich, and Nathenson (1969), children were presented with moral judgment stories and assessed as to their level of moral development a la Kohlberg's cognitive moral stages. The children were then exposed to an adult model responding at either a higher or a lower stage than their own. Based on results of the studies these researchers indicated that children were pulled in the direction of the model's judgment.

Advantages and Limitations. Bandura (1968) did not reject the importance of cognitive or thinking processes. In fact, he assumed that the observer must abstract certain attributes of the model, who is viewed in a variety of situations. In other words, the child watched the teacher in many different settings showing kindness and consideration for others. The child's response was generally not just a mimicry of a particular behavior but was an attempt to become like the teacher or take on some of the teacher's attributes. Second, rewards which the model received and rewards forthcoming from modeling the teacher's behavior affected the likelihood that such practices would be reproduced.

Bandura pointed out that extra-familial adults like teachers are potent models for children and youth as are peers. In addition, models presented in symbolic form can be used to alter moral judgements. Symbolic models are those which exist in fictional stories, plays, songs, and biographies. The modeling strategy has limitations because it is dependent upon the availability of desirable models as well as the individual's freedom to identify with values and lifestyles of inappropriate models.

Role of the Teacher. The teacher viewing his/her own behavior as a salient force in affecting the moral development of children in the classroom is perhaps a slightly awesome responsibility, yet this effect cannot be overrated. In one values clarification activity participants are asked to list their three most influential teachers and discuss the impact on their lives! Bandura suggested that a great deal of this impact comes from observing the teacher as a model and deriving principles from living out of these observations. Consider the following quote from Joseph Junnell (1979):

> *. . . because identification is a factor of major dimension in any educational pursuit, a teacher's ability to establish an atmosphere most conducive to its operation is crucial.* Such an atmosphere, moreover, is achieved only through a number of uniquely *human* characteristics within the teacher. (p. 67)

Junnell continued by writing that two of these traits are "a spirit of reverence for children" and a "solid conviction that every child can reach his/her potential." Erich Fromm (1963) stated it in this way:

> While we teach knowledge, we are losing that teaching which is the most important one for human development: the teaching which can only be given by the simple presence of a mature, loving person. In previous epochs of our own culture, or in China and India, the man most highly valued was the person with outstanding spiritual qualities. Even the teacher was not only, or even primarily, a source of information, but his function was to convey certain human attitudes. (p. 98)

In lieu of these high-sounding words, what are the practical implications for the teacher? Conveying one's values will take place through the process of modeling whether this is unintentional or through a conscious process. Consequently, the teacher has a responsibility to be aware of what he/she is transmitting. This ultimately means that school boards and schools of education need to recognize that teachers teach "what they are," and therefore, careful screening should be implemented to assess personal characteristics as opposed to simply looking at grade-point average or degrees. But more importantly, the teacher who is truly effective is one who is well-grounded in his/her own value system, is able to facilitate personal growth, and empower students to develop their human possibilities.

Illustrative Example. Let us imagine that a teacher wishes to model the skill of how to deal with someone else's anger. The teacher might allow the individual to ventilate his/her feeling while listening attentively, exploring the confrontation, promising to think about it, and not responding defensively. Modeling such a skill may not seem like values education but it certainly implies that the teacher values the concerns of students and respects their input. We, as teachers, fail to allow these kinds of experiences sometimes because we fear "losing control." But the teacher who responds creatively to confrontation, for example, has the opportunity to model caring as well as the skills of dealing with the assertiveness or the aggressiveness of others.

Role-Playing

Overview. Role-playing uses the identification process in two ways. By creating situations with moral conflicts, students are able to try out various roles and ways of solving dilemmas in a solution very close to reality. The dual purpose is that the audience of observers can identify with the protagonist. Unlike the modeling strategy, role-playing relies on students to provide models for each other.

Role-playing as a technique comes originally out of the work of J. L. Moreno, a controversial psychiatrist who, in the 1920s, invented psychodrama, a form of personal expression used primarily in groups. Moreno used to say, "Show me, don't tell me!" This summarizes the role-playing technique since instead of talking about a moral crisis students act out the problem-situation using a *protagonist* (central character) while other students are used as *auxiliaries* to play the other parts in the story. Situations enacted can be real or imaginary. A concise synopsis of the technique is as follows:

> Many writers feel that role playing . . . is the critical technique for dealing with the intellectual and personal aspects of moral education. Role playing is based on the assumptions that (1) at the heart of moral issues is concern for the implications of what one does for others and (2) the ability to empathize with others is crucial to having access to those concerns. Role playing is both a way of confronting one's feelings and beliefs about an issue and a way of "getting inside" different, perhaps conflicting beliefs. It is a way of complicating, personalizing, and deepening one's views, which often has the effect of easing harsh egocentric and simplified judgments. (Purpel & Ryan, 1976, pp. 64-65)

Advantages and Limitations. The role-playing technique has much to recommend it. It is a classroom strategy which requires few resources. Students become actively involved and ethical issues in history, literature, and science can come alive, both for the role players and for the students who watch and share. Role playing also is an extremely versatile technique which can be applied to a variety of subject matter. Further it involves active participation by students. Benefits are the result of personal and vicarious involvement.

One significant advantage of role playing is that it allows the student to solve the dilemma in a variety of ways and thereby analyzes the consequences of a number of different courses of action. For example, a girl who is considering breaking up with her boyfriend because she wants to date someone else can choose to solve this dilemma in alternative ways. In role playing, she can try out two or three scenes and determine a plan for action based on the outcome of the role play and her feelings of comfort with the choice she has made.

Role playing is a powerful technique and can be misused if a student is "put on the spot" too severely or if issues too personal are evoked. For this reason, some training experience is helpful so that one can avoid these issues which might be considered counseling as opposed to values exploration or education. This is not to say that one should shy away from emotional issues. Remember a classroom does not always possess the supportive atmosphere nor the time necessary to fully deal in enough depth with an individual's concern.

Another pitfall is that role playing can be difficult to get started. Unless students and teachers are aware of the "warming up" period, both may become discouraged. Confidence and patience are required until the procedure becomes a familiar one. Connected with this is "stage fright" which can slow down the process. Students' reluctance to appear before an audience, however, can best be combatted by the very kind of experience they resist. Overcoming one's fear of the limelight can be a valuable outcome of the process. The teacher can enhance this by encouragement and by eliciting support from class members.

Role of the Teacher. The teacher in the role playing situation acts as a director, assisting the protagonist in selecting other individuals to play parts in the drama. The director assists the protagonist in setting the scene which involves using chairs and other classroom materials as "props" for the scene.

The most important job of the teacher is keeping the participants "in role." Some individuals may become embarrassed or discouraged during the role-playing situation and resort to *telling* the class rather than *showing*. The director/teacher has the responsibility of telling students when to begin and when to "cut." Usually role plays are short in the classroom situation—about five minutes, which is only enough time to produce a "warming up" of participants and audience.

Following the role play members of the class are encouraged to participate by "sharing." *Sharing* unlike feedback is a moment when students can talk about how the situation emotionally touched them. At these times, individuals talk about similar situations that they have experienced. This phase is crucial to the role play since it reinvolves the audience and the protagonist (who is likely to feel somewhat self-conscious).

Following the sharing period, the teacher may open up the role play for feedback during which time alternative courses of action are discussed. Then the scene may be replayed either with the protagonist trying out a new course of action or with another way of handling the situation suggested by the class.

The teacher's role is "directive" and this is necessary because the technique is a powerful tool. The only way for a teacher to become proficient in directing role plays is through experience.

Robert Hawley (1975), in his book *Value Exploration Through Role-Playing,* mentions several cautions for using the approach, some of which are summarized as follows:

1. *Don't criticize the realism of the role-playing.* Students are extremely sensitive to phoniness and will correct the deficiencies themselves.

2. *Avoid overdirecting.* Allow students' own personalities to influence the role they play and make the role play work. Have faith in the process.

3. *Frequently announce the option to drop out or "pass."* Don't allow group or teacher-led pressure to induce someone to be involved in role playing. If this does occur, spontaneity is stifled.

4. *Don't focus too narrowly on the teaching objectives.* Frequently other issues will often come up which are of vital significance to students and yet do not fit the original objectives.

Illustrative Example. Members of the class are given the assignment of reading Shakespeare's play, *Hamlet.* After the play has been read, the class chooses individuals to play various roles in the play. A committee is formed around each of two or three major characters who meet and analyze the personality and moral conflicts of the character. When the student playing each character has understood the role to some extent, the teacher arranges a confrontation between the characters; for example, Ophelia and Hamlet in which Ophelia quizzes Hamlet as to his decision to kill Polonius or commit suicide. Variations include a press conference in which members of the class ask Hamlet and the other members of the cast to account for their actions.

Symbolic Identification

Overview. Symbolic identification follows from social learning theory and involves the use of selected materials which model certain virtues by presenting a story, poem, song, or play around a hero with whom the student can identify. Puppetry is a potent tool for younger students. The identification with the hero is the way in which moral virtues are imparted through vicarious learning.

The hallmark of symbolic identification is that the materials are presented without classroom discussion and the student is left to draw his/her own conclusions as to the intended values. Bandura (1968) pointed out that unambiguous models or those which appear consistent are likely to have the most effect. Also, models presumed to have high status or judged to be similar to the student in some significant way are apt to be the most influential.

Advantages and Limitations. From the vantage point of the teacher, this method can be quite useful since it can easily combine content areas like literature and history with values education. A puppet show or play is another dramatic opportunity for values education that can also be a creative change in the school day.

By reading certain biographies of Abraham Lincoln, a student gains historical facts, and coincidentally, is exposed to a model of honesty, determination, and personal sacrifice. Supplemental materials with value themes are available. They can be part of the study of a particular content as in the history of the Civil War. The Civil War, its value themes and conflict, might be studied through an analysis of the perspectives of Abraham Lincoln and Robert E. Lee experiencing their dilemmas. As opposed to the cognitive developmental model, students in symbolic identification are not asked to defend certain personal viewpoints or discover what they themselves would do in such a situation. Nor are they asked to identify underlying principles, evaluating their adequacy or inadequacy. Materials are presented to expose students to a positive model who possesses traits which are deemed valuable by the teacher.

Depending on the model chosen, symbolic identification can be controversial. Therefore, a teacher using such an approach should offer alternatives to students who may object to the assignment. For instance, the Illustrative Example on the next page uses St. Francis as the model, which might not be appropriate for the public school since it may seem to center on a specific religious orientation, the Roman Catholic branch of Christianity. Similarly, teachers need to insure that models are obtained from a variety of cultural and social perspectives with main characters who are both male and female.

Role of the Teacher. In this method, the teacher acts as a guide by presenting films, reading stories and assigning other materials in which the student can become engaged privately. The teacher may use class discussion to clarify the underlying values of a particular character or assign questions which examine the dilemmas of the hero. These questions, however, are aimed at encouraging the identification process by asking the individual to look at the dilemmas from the point of view of the main character.

Let us take a closer look at the process of identification which is important to all of the strategies in this section. The success of all of these tactics to some extent depends on the ability of the student to identify with the model.

Junnell (1979) pointed out that a significant method of involving a student with a model is the use of drama. Specifically, the student is engaged vicariously in a struggle against overwhelming odds with which the protagonist has to contend, and which involves a moral dilemma. A favorite literary example is the story of Robinson Crusoe who battles nature and man through determination, patience, spiritual strength. Real life examples include John F. Kennedy's experiences on the PT-109 and the life of Martin Luther King, Jr. In short, we are talking about means of creating suspense, a tool for the evoking of the emotion of interest/excitement.

The most effective presentation involves drama through which the observer can become vicariously involved in the moral conflicts of the characters. As in Kohlberg's formulation the moral conflict is a powerful factor in the efficacy of the technique yet it is not achieved solely through rational means but also by emotional involvement.

The ethical issues that surround the use of modeling are significant. Modeling can become nothing more than indoctrination unless the chance for a free discussion is available. One way of dealing with this bias is for students to summarize in class discussion the message of the film, story, or presentation or by using an analytic approach to clarify the underlying values (see *Analysis* in the next chapter). Such an approach reduces the likelihood of a "hidden agenda."

Illustrative Example. Students are given a short biography of St. Francis of Assisi who chose poverty and obedience to God over his rich inheritance and his legal obligation to fight in the crusades. Students are asked to summarize the story in book report form and identify the characteristics of St. Francis they most admired.

AWARENESS APPROACH

> The problem is simply stated: What is to be done with one's life and force? Once a question mainly for philosophers, in these times of increasing complexity and change and abundance, it is a question that challenges almost all of us, although often we move through our lives unaware of it. This is its terrible power: it is a question that cripples us as long as it remains unanswered. A growing tragedy is that it is not usually even asked. (Raths, Harmin, & Simon, 1966, p. 11)

Transpersonal Techniques

Overview. Transpersonal techniques, which are called union strategies by Superka et al. (1976), are those which involve searching for an inner source of values. Through introspection and meditation, prayer and even fantasy, the individual draws on transcendent sources of values as opposed to those stimulated externally. This is overall a nonrational approach to developing values.

Two aspects or theoretical perspectives are within the approach. One is that values have their source in God and that God imparts these to those who listen, open themselves to Him or perhaps Her. The second approach assumes that valuing evolves from making contact with the "higher self." In the process, a change occurs which raises one's consciousness. The first method is consistent with Judeo-Christian, Islamic and Hindu philosophy especially as espoused by the mystical elements of those religions. The second view is more congruent with Jungian psychology (Jung, 1939), and Maslow (1970a), Zen Buddhist thought (Watts, 1967), the journal work of Ira Progoff (1975), psychosynthesis (Assagioli, 1971) and the research of Jean Houston (1982). All of these writers have had a significant impact on western psychotherapy, religion, and the lives of countless individuals.

Without going into detail, one could conclude that these investigators find agreement on at least one central virtue which comes out of their practices: love. In some cases, the love of God or respect for the "higher self" but in all cases, the conclusion is of love for one's fellow creatures. To quote Jean Houston (1982)

> Love is the form that gives life to the process and is itself increased by its own endeavor. Love becomes quite literally *all* . . . . Love then takes the next quantum leap and one loves all others in one's immediate reality. This then moves to an all-encompassing Love of all and everything. (p. 200)

A significant influence in this area comes from the work of Maslow's (1970b) hierarchy of needs theory and his concept of "peak experiences." These experiences in which the individual temporarily becomes able to see a perspective beyond one's ego-involved perception. These moments of transcendence and unity are characteristic of self-actualized individuals. Albert Einstein claimed that when he realized the universal forces behind his formulation of $E = MC^2$, he fell on his knees in a reverie. Maslow found that those who transcend in this manner tend to dedicate their lives to universal principles like justice, freedom, and peace.

Maslow distilled 14 core qualities which emerged from his analysis of peak experiences. In the words of Hendricks and Roberts (1977),

> Maslow compared them to a jewel with fourteen facets, each one reflecting the other thirteen. These are the being-values, felt during the peak experiences, those that are felt as good in their own right and not because they lead to something else! (p. 211)

They are

wholeness
perfection
completion
justice
aliveness
richness
simplicity

beauty
goodness
uniqueness
effortlessness
playfulness
truth
self-sufficiency

Clark (1973) found that students in divinity schools, who had mystical experiences, were more personally committed to helping the welfare of others than those who had never experienced such states. Hendricks and Roberts (1977) also report that counselors who engaged in Zen meditation were rated higher in empathy than those who did not. In their summary of this research, these writers stress the necessity to balance inner and outer worlds. They concluded, however, that "charity is the fruit of the tree of transcendence."

Advantages and Limitations. The most significant limitation of this approach is that while it is called transpersonal, it is a very personal and private experience. Therefore, the techniques by which an individual seeks a higher consciousness may be difficulty to specify. To expect that a large proportion of the population would be interested in making themselves open to such experiences would be unrealistic. Parental concerns about intention and outcomes would require much caution in a public school setting. Additionally, a person may need to be a self-actualizing, reflective person to seek out these types of experiences which involve a change in consciousness.

On the other hand, personal accounts by individuals suggest that such experiences have been pivotal points which have led to drastic changes. Research will have a difficult time identifying objective data to support these claims.

Role of the Teacher. Typically the teacher's role is more that of a guide than an instructor. Certain advanced methods, meditation, *tai chi, akido,* and the use of the *journal* may require extensive training. A guiding principle is that the teacher needs to be intimately familiar with these techniques and possible pitfalls of each. Many of them will not be appropriate in any case to the classroom situation.

On the other hand, the most commonly experienced form of transpersonal experience is the *peak experience.* Maslow found it to be quite common especially in creative individuals. Such events are not planned but are spontaneous, thereby requiring no instruction or discipline. They just happen. Natural settings such as the mountains and seashore have the ability to promote transcendence as do the disciplines of prayer, meditation, dancing, chanting, and silence.

Illustrative Example. One illustration for a school comes from the psychosynthesis work of Robert Assagioli (1971). Using pencil and paper participants are given a stimulus phrase such as "Who am I?" This technique works if one can begin to "free-associate," writing without censoring what comes out. Try to write using metaphors or similes if words fail. Do not lift the pen from the paper for three to four minutes. Take some time to identify values which seem to run through your self-description.

Another such activity comes originally from the works of Leurnier (1969) and Desoille (1965) and is called a *guided fantasy,* or *guided affective imagery.* Participants are urged to find a comfortable position and close their eyes and are given these instructions (a paraphrase from the above sources):

> Imagine that you are standing at the foot of a mountain. Your job is to envision the details in as much detail as you possibly can as you make your way to create the summit. Remember you can create anything you want to happen. Notice your pathway as you ascend. Notice the fragrances and movement of the air. Is it warm or cool? Of what sounds are you aware?
>
> When you reach the top you will find a building. Notice the exterior, the doors, and windows. When you are ready, enter the building. Inside you will find a long table and on it will be a number of objects which have significance for you even if you are now unaware of it. Look carefully through the objects and select two to bring back with you.
>
> When you have decided, make your way to the base of the mountain. Take as much time as you need. You may return the same way you came or through some new pathway. When you arrive, the sun will be shining on a bright sparkling day. When you feel ready you may open your eyes.

Following the presentation of this guided imagery, the students are asked either to role play the object and discover its meaning or use a *free association* technique. The latter method asks the student to write a description of the object and spend one minute writing all of the feelings, thoughts, and images that come to mind in relation to the object. Students then analyze in writing the values represented by their objects and images. Interpreting the meaning for the student is not suggested. In our experience with this exercise, we have found that between 10% and 20% of the audiences are not able to visualize anything. For them this exercise will be of little or no value.

The exercise can be expanded by the use of a personal journal kept by the student. Using the objects as a starting point, the individual may record the experience and the underlying values which seem to emerge. Through the use of a journal record, experiences take on more meaning as they relate to values themes across several situations.

Values Clarification

Overview. Value or values clarification as a theory and set of techniques had its origin in the mid 1960s and since that time has become one of the most widely used formats in values education. The initial work by Raths, Harmin, and Simon (1966) was based on the hypothesis that a more purposeful, committed, consistent, and spontaneous person could be developed through activities associated with value clarification. The model was designed by these educators to interface with the school curriculum. The hypothesis was that learning of factual material would be enhanced by the accompaniment of values clarification with each subject. By evoking students' own views and values, along with concepts presented by the teacher, the learning becomes more personalized. The belief is that personalizing education is a powerful antidote to the apathy and alienation which may take place in an impersonal educational system (Howe & Howe, 1975). As a result it has been further theorized that socially constructive behavior will be the result of such values learning (Kirschenbaum, 1977).

Full or True Values. Central to the understanding of the values clarification theory is the differentiation between *full* or *true values* and *value indicators.* Let us first examine a full value as originally proposed by Raths, Harmin, and Simon (1966) and extended by Smith (1977). This definition includes three major activities of valuing: *choosing, prizing,* and *acting,* each with several criteria.

Choosing.

1. *A value must be chosen freely.*

We could not expect that the pronouncements of an individual reflect his/her own values if some force is being exerted. Therefore a true value is one chosen without physical or psychological coercion including group pressure.

2. *A value must be chosen from alternatives.*

   This statement suggests that for a value to be chosen freely, one must be aware of the possible alternative values.

3. *A value must be chosen after considering the consequences.*

   This comes close to the legal notions of "informed consent." One should be aware of the price one might have to pay for holding a certain value. One should know the risks and benefits. Henry David Thoreau was aware that he would be jailed for failing to pay his taxes which he believed were supporting an injust war. He could be said to have possessed a true value since he was aware of this hazard when making his choice.

Prizing.

4. *A value must be cherished.*

   This criterion simply means that one can tell a true value by the fact that it is done with happiness. This emotion is a prime indicator of the potency of a value. Also implied is that if a person is unhappy with a value, it may not be a true one. For instance, visiting one's grandparent in a nursing home may be a good and worthwhile act but it is not a full value unless it is enjoyed. Here again the notion of coercion comes in even if one is coerced only by one's own conscience.

5. *A value is a value only if it is publicly affirmed.*

   This criterion is one of the more controversial ones. It brings up the question as to whether or not a value can be held in secret. While we ordinarily might wish to "shout from the housetops" what we believe to be good, doing so is not always appropriate or effective in getting our point across.

   Maury Smith (1977) noted that one danger of this criterion is that zealous believers are given license to force their ideas on others. Equally scary, though, is to see individuals so apathetic that they are unwilling to affirm their values with at least a few other significant individuals. One soon finds out that having a well-defined value orientation makes a person more apt to "draw fire" from others. Yet failing to acknowledge what one really believes can be more damaging.

Acting.

6. *A value must be performed.*

   Unless we act on a value can we call it important to our lives? According to this criterion, we cannot just sit still, we must do something with our ideals. Imagine the man who claims his family is the most important thing in his life. Yet an analysis of his time reveals more time playing golf, watching television, or walking the dog than interacting with the people with whom he lives. His actions do not bear out his supposed values.

7. *A value must be performed repeatedly.*

   Another way of stating this criterion is that a value should become a part of one's life. While every individual makes shifts in his/her choice of activities, the ones that endure reflect one's true values.

   Brian Hall (1977) pointed out that one of the important contributions of this listing of criteria is that they underscore the discrepancy between what one really acts on and what we tell ourselves and others that we believe. Awareness of the difference between how we would like to act and the listing of our actual choices creates a beneficial tension motivating us to act more in accordance with our higher vision.

Value Indicators. What is a value if it is not a value? Expressions of values which do not meet the criteria for full values are called *value indicators.* Raths et al. (1966) identified eight of these which reflect the presence of underlying values.

1. *Goals or Purposes.* Goals can give direction and meaning to life. Having a purpose makes it worthwhile. This indicator is

an expression of a short-range goal and some plan for accomplishing the task.

2. *Aspirations.* Aspirations are similar to goals but are remote in terms of accomplishment. An aspiration is a purpose directed toward the distant future, not today, tomorrow, or next week.

3. *Attitudes.* People express an attitude when they express a positive or negative (like-dislike) view of something. They reveal what they are *for* and *against.* In listening to persons, we can mentally ''plus'' what they are for and ''minus'' what they say they are against. Patterns and consistencies will emerge to reflect underlying values.

4. *Interests.* Things which we enjoy doing, which excite us, and occupy our time, money, and energy reflect interests.

5. *Feelings.* Feelings are thoughts with strong emotions (or body sensations) attached. Some physiological response is associated with each feeling. Basic emotions identified by psychologists are anger, fear, grief, guilt, interest/excitement, and joy.

6. *Beliefs and Convictions.* Something that a person believes very strongly is a conviction. It is a firm thought about how things are or should be.

7. *Activities.* Actions speak louder than words. What we do reflects what we value. Reasons for doing an activity may vary from person to person. The value indicated doesn't always apply, e.g., going to church does not always mean we value religion or God. The ''activities'' category in a way is the action component of the other value indicators.

8. *Worries, Problems, Obstacles.* Verbal statements of what we worry about can reflect what values underlie the worry. Maybe a belief is being questioned, feelings may be hurting us, or goals or aspirations may be thwarted.

Advantages and Limitations. For the teacher, a major advantage of the values clarification approach is its theoretical simplicity and the fact that it can be used after minimal training. Second, a profusion of structured values clarification activities exists for a wide variety of participants. One book alone has over 100 strategies (Howe & Howe, 1975).

Unlike Kohlberg's cognitive developmental model, the values clarification model encourages the individual not only to consider moral rights and wrongs but value preferences such as "Twenty Things I Love to Do." Any activity which involves a choice, a like or dislike, a goal aspiration, or preference is fair game.

A number of significant criticisms have been leveled against values clarification. The first of these is that the theory has not been scrutinized from a vigorous research standpoint. For example, the distinction between values and value indicators is purely arbitrary and not empirically based as are Kohlberg's stages of cognitive development (Lockwood, 1976). The model also fails to distinguish between moral and nonmoral values.

Second, values clarification has been attacked as superficial because of its focus on content rather than structure. That is, the process focuses too much emphasis on "what" people think rather than "why" they think it.

The third criticism is that values clarification is dangerous because of its ethical relativism (Wehlage & Lockwood, 1976). In other words, by failing to take a stand on the rightness or wrongness of one's thinking, is not the teacher apt to encourage even antisocial behavior? While this charge may be unlikely in actual practice, a strong case is made for the notion that if improperly applied values clarification can subject the individual to group pressure. This may take place in exercises where individuals are asked for example to publicly stand up for their views on premarital sex. Besides a tendency for individuals to move toward the group norm, the contention is that some individuals may be humiliated by exercises like this.

To summarize, critical reviews of values clarification have charged that it has not been proven to be effective, and is potentially dangerous. Moreover, the suggestion has been that its theoretical base is muddled. Perhaps this is the ultimate criticism—that values clarification needs clarification.

Role of the Teacher. The values clarification approach was largely developed in practice by educators like Kirschenbaum (1977) and Simon (1974). At the same time, the role of the teacher in values clarification is analogous to the role of the supportive counselor in a group (Presno & Presno, 1980). Like the counselor, the teacher tries to promote conditions of trust and acceptance. The teacher is expected to be nonjudgmental and as far as possible withhold his/her personal judgments so as not to unduly influence the students.

Even though each individual needs to choose freely his/her own values, these values need to be evoked by the teacher, generally through the use of a planned activity; however, many unplanned opportunities for clarification exist within the curriculum and school life. Through the use of strategies individuals are encouraged to identify, cherish, and act on their values.

Kirschenbaum (1977) saw this approach as an active and intentional one as opposed to moralizing, modeling, and laissez-faire approaches which are most often used. Kirschenbaum's argument was that none of these approaches teaches students things they can use in other situations. The role of the teacher in values clarification on the other hand is to assist students in identifying their values for future application. In short, values clarification opposes a procedure where a set of values is imparted instead of facilitating a *process* for making values decisions.

In terms of methods used by the teacher, Kirschenbaum (1977) drew a continuum with ordering, persuading, and advising at one end and active-listening and empathic understanding at the other. The values clarification facilitator falls somewhere in between these poles. The teacher's job is to keep enough conflict aroused without being forceful and to maintain support while helping the student develop a style of valuing that is personally satisfying and socially constructive.

Illustrative Example. *Mutual Funds** activity will illustrate the values clarification process.

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*Adapted from an activity by Mark Young in Janet Kalven, Larry Rosen, and Bruce Taylor (Eds.) *Value development: A practical guide.* (1982). Ramsey, NJ: Paulist Press, 113-117.

Objectives:

To allow students to appreciate the values of others and their role in enhancing personal relationships by bringing out similarities among individuals.

Age Group:

Can be used with any age group.

Materials:

Play money in three or four denominations, the higher the better, in sufficient quantity so that every participant has one of each denomination. Use only one or two denominations with younger children.

Procedure:

The class is divided into groups of 8 to 10 persons and a group leader is chosen. Each person is asked to share his/her (1) greatest fear, (2) greatest joy, and (3) greatest personal hope for the future. When everyone has had a turn, group members, one at a time, pass out their "funds" to the others based on their ability to relate to hopes, fears, or joys of that individual. As payment is made, have the person making the payment specify the reason(s). Funds may be disbursed to many people or in lump sums to one or two.

This activity can be done at the end of a group discussion as well. Money is then paid out for anything someone might have said that "struck home" in terms of their own values, preferences, goals, interests, and so forth. As before, be certain that each participant specifies the reason for his/her payment.

Discuss:

1. What does the group "feel like" now as compared to the beginning of the session?

2. Was there anyone in the group who did not receive any funds? How do you react to this? See if the group can resolve this problem before the meeting adjourns.

3. What values or value indicators were common themes for the group?

4. Who received the most and the least amount of "money?" What might be some reasons for this? Is it possible that those who disclosed that which was personally most important or who verbalized the common themes of the group received the most financial support?

SUMMARY

In Table 11.1 is a summary of inculcation, identification, and awareness approaches to values education. Also Table 11.1 contains summary for reasoning and action which are in Chapter 12. Note particularly how the values have a somewhat different origin according to purpose and according to how the learning of those values is facilitated.

Table 11.1
Summary of Approaches to Values Education

Approach	Strategy	Purpose	Educational or Psychological Processes which Facilitate Learning
Inculcation	1. Indoctrination a. rewards and punishment b. interpretation c. manipulation 2. Stimulus techniques	To instill particular values through force, or limiting exposure to and comparison with other values	1. Reinforcement and punishment 2. Learning by association 3. Subliminal perception
Identification	1. Modeling 2. Role-playing 3. Symbolic identification	To influence values through exposure to a model, real or imaginary, who possesses desired values	1. Vicarious or observational learning 2. Emotional identification
Awareness	1. Transpersonal events 2. Values clarification	To pull forth values from one's own experiences including peak or spiritual experiences and becoming more aware of them	1. Peak and mystical experiences 2. Empathic understanding of the learner 3. Positive regard for the learner
Reasoning	1. Cognitive developmental model 2. Analysis	To develop rational capacities into critical thinking skills that enable one to arrive at a basic operating principle	1. Cognitive development 2. Logical reasoning 3. Scientific investigation
Action	1. Action	To apply values to real situations and through acting upon them develop better strategies	1. Action learning 2. Self-perception theory: seeing oneself acting on expectations strengthens the value

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CHAPTER 12

VALUES THROUGH REASONING AND ACTION

Mark E. Young and J. Melvin Witmer

> *The aim of education is growth or* ***development,*** *both intellectual and moral. Ethical and psychological principles can aid the school in the* ***greatest of all constructions—the building of a free and powerful character.***
>
> John Dewey
> (Archambault, 1964)

In this chapter, we will look at the remaining two approaches in our five-part taxonomy of values education. We begin with the *reasoning approach* which encompasses both the *cognitive-developmental model* of Kohlberg and the *analysis strategy* which relies on empirical tests and scientific fact-finding. These two perspectives are held loosely together by their emphasis on thinking and reason. Kohlberg's model proposes that one's moral judgment passes through a series of stages based on internal logic and one's experiences. The analysis approach involves a number of academic tasks to dissect particular values issues and test them with logic.

In the second part of the chapter, we will examine the *action* approach developed in skeletal form by a number of educators. As opposed to the reasoning approach, action strategies focus less on "passive" academic issues and more on the encouraging of individuals to become involved in public affirmation and testing of values.

Though differing in emphasis, *reasoning* and *action* have been placed side by side in this chapter since they both stress learner involvement to a high degree. Both approaches seem likely to become more popular with time and as education accepts the challenge of students' field testing their values outside of the classroom.

THE REASONING APPROACH

> *Moral judgment, while only one factor in moral behavior, is the single most important or influential factor yet discovered in moral behavior.* (Kohlberg, 1982, p. 23)

The Cognitive-Developmental Model of Lawrence Kohlberg

Overview. The most highly researched and one of the most influential theories of values education is the cognitive-developmental model. Advanced by Harvard psychologist, Lawrence Kohlberg (1976a), the theory rests on a clear distinction between moral values and other kinds of values. It is called a cognitive theory because it emphasizes stimulating the child's thinking and reasoning. It is called a developmental theory since like Piaget's theory, which influenced Kohlberg (Reimer, Paolitto, & Hersh, 1983), it proposes that people pass through a series of stages, which like stairsteps must be ascended to reach higher levels of moral reasoning. Each of six stages that Kohlberg identified through his research builds on the step below. As one goes up the stairs, one's thinking becomes more advanced and more useful in solving life's problems. To progress morally, one must climb each step without skipping any and the assumption is that one never regresses to lower levels except in the case of severe trauma.

In Table 12.1 are described the three levels of moral development: the preconventional, conventional, and postconventional or principled level. Note that each level has two stages, beginning with the lowest stage, *the punishment-and-obedience orientation,* which represents the self-centered, physical consequences focus of the child. As life experiences occur and reasoning abilities develop, the child progresses through various stages with relatively few persons reaching Stage 6. Stage 6 represents *the universal-ethical-principle orientation* of justice and the application of human rights to all human beings as individual persons.

Table 12.1.

DEFINITION OF MORAL STAGES

I. Preconventional level

At this level, the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels either in terms of the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1: *The punishment-and-obedience orientation.* The physical consequences of action determine its goodness or badness, regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4.)

Stage 2: *The instrumental-relativist orientation.* Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not loyalty, gratitude, or justice.

Table 12.1. Continued

II. Conventional level

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of *conformity* to personal expectations and social order, but of loyalty to it, of actively *maintaining*, supporting, and justifying the order, and of identifying with the persons or group involved in it. At this level, there are the following two stages:

Stage 3: *The interpersonal concordance or "good boy-nice girl" orientation.* Good behavior is that which pleases of helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention—"he means well" becomes important for the first time. One earns approval by being "nice."

Stage 4: *The "law and order" orientation.* There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III. Postconventional, autonomous, or principled level.

At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level also has two stages:

Stage 5: *The social-contract legalistic orientation,* generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a dear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion." The result is an emphasis upon the "legal point of view," but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official" morality of the American government and constitution.

Stage 6. *The universal-ethical-principle orientation.* Right is defined by the decision of conscience in accordance with self-chosen *ethical principles* appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorial imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of *justice,* of the *reciprocity* and *equality* of human *rights,* and of *respect* for the dignity of human beings as *individual persons* ("From Is to Ought," pp. 164-165).

NOTE. From "The claim to moral adequacy of a highest stage of moral judgement" by L. Kohlberg, 1973, *The Journal of Philosophy, 70* (18), 630-646.

As the child makes his/her way up these stages, the moral perspective widens. While at first, the focus is egocentric, based on self-interest, as one progresses the needs of the larger society begin to hold more sway in the thinking of the child. Ultimately the young person may begin to consider an even more universal set of principles. But this advancement does not take place automatically as the child matures physically. An adult could remain for a lifetime at one of the lower stages of development. Changes take place as a result of the individual's interaction with the world. Yet this learning is not quite like the learning of other skills but comes about as a result of facing conflicts that require a person to consider more adequate or higher levels of thinking.

So conflict is essential to the movement of an individual through these stages. While awareness of one's values may be important, it is not sufficient, according to Kohlberg, to cause movement towards higher development. Instead, one must be exposed to a variety of ethical dilemmas in which one is forced to weigh competing values against each other. For example, in a well-known film, an intern named Bob is forced to choose between his regard for professional ethics and his sense of personal loyalty when he discovers his best friend, Tom, stealing medication from the hospital where they work. Bob learns from his friend that the medication is to be used to produce an abortion for Tom's girlfriend. Bob eventually reports Tom to the hospital authorities knowing that it will be the end of Tom's medical career.

We might be tempted to say that Bob's final choice represented a higher level of moral reasoning than simply ignoring the incident out of loyalty to his friend. But we will be unable to know for sure, according to Kohlberg, until we inquire into Bob's reasons for his choice. In other words, the choice of the individual is not the deciding factor but the reason given is what indicates his/her level of moral reasoning.

Bob may have been reasoning that stealing medication is wrong, since if all doctors did it the medical profession would be hurt and dangerous drugs might fall into the wrong hands. Such reasoning seems to center around Kohlberg's Stage 4 in Table 12.1. Equally conceivable Bob could have been operating at Stage 1. Let us imagine that Bob, having seen Tom steal the drug, fears that he will be considered an accessory since he has not reported the theft. His reason for eventually reporting Tom is to avoid personal punishment and to obey rules set by the hospital authorities. In this case, Bob is reasoning from a more egocentric point of view since his concern is largely for his own well being, not for society or his profession. Yet in both cases Bob has behaved the same way. Only his reasoning is different.

In the classroom situation, the cognitive developmental approach uses such dilemmas to produce conflict in order to challenge the thinking of the children. And while one also may assess an individual's reasoning based on these dilemmas, some training is necessary in order to do so. Even then, a person's answers to a single dilemma are insufficient to pinpoint the level of reasoning.

To summarize, Kohlberg's approach has as its goals: (1) upward movement of the individual through the stages; (2) an increasing ability of the person to apply new reasoning to other moral dilemmas; and (3) implementation of more advanced reasoning in the student's daily behavior (Arbuthnot & Faust, 1981).

Advantages and Limitations. Kohlberg's model has not had as much impact on the classroom practice of values education as values clarification. For one thing the theoretical understanding required for using it is considerable and cannot be learned sufficiently at the usual in-service session. It requires understanding, skill, and commitment from the educator. Another practical difficulty surrounds the assessment of the moral development of individuals in the group. Some writers feel that the teacher needs to know which students to encourage and expose to which kind of higher reasoning. Beyer (1982), for example, has suggested that the teacher needs to be that cognizant of each individual's moral reasoning so as to arrange discussions which engage students in arguments at higher levels than their own. In order for the teacher to successfully influence students he/she also must be "one step above the level of the child" (Kohlberg, 1971).

On the other hand, a major point in favor of recommending use of Kohlberg's theory for the classroom is that it is based on a clear philosophical basis with known objectives. That is, it is aimed at assisting individuals in reaching higher levels of moral development (Carter, 1984; Kohlberg 1976b). It assumes that the goals of fairness and justice will be arrived at through discussions, which are consistent with the purported content of values in the American society. These underlying values are likely to be acceptable to most communities and school systems.

Interestingly, Kohlberg has been criticized by some researchers (Hogan, 1975; Sampson, 1978; Simpson, 1974) who feel that his concepts of justice are applicable only to western middle-class points of views. Others criticize Kohlberg's work, saying that most of the research has been based on male subjects and does not describe all of humankind (Gilligan, 1977).

The most important criticism, from a philosophical point of view is that Kohlberg has a rather narrow view of what the highest stages of morality are. Some writers e.g., Fraenkel (1976), feel that other possible versions of principled morality exist than that given by Kohlberg. Second, Kohlberg has limited his conception of moral development to the development of moral judgement, thereby ignoring the affective and behavioral realms to a large extent (Peters, 1976).

Role of the Teacher. The job of the teacher in the cognitive developmental approach is somewhat complex. Basically the task is to provide situations for the students where they are required to think in more sophisticated ways. The student is increasingly challenged to take a wider perspective and see moral dilemmas from a variety of viewpoints. According to Hersh, Miller, and Fielding (1980), if people could not see different points of view, they would see no conflict. If effective, the student finds himself/herself in a state of uncertainty when exposed to a higher moral perspective. The resulting tension creates movement and research has suggested that the movement is towards the higher stage.

Besides skills germane to Kohlberg's approach, the teacher also should possess good listening skills. The teacher should be nonjudgmental so that his/her own feelings do not interfere with the process of stimulating the thinking of students. The usual tactic is the presentation and the resolution of moral dilemmas. They may be imaginary or real situations. The imaginary variety, however, must be believable. Real dilemmas may take the form of current or historical issues like President Truman's decision to drop atomic bombs on two Japanese cities or what to do when seeing fellow students destroy school property

Following the presentation of the dilemma, the teacher uses discussion to make sure participants understand the moral problem. After initial reactions by participants, the teacher asks students to respond to "Why" questions. As in the example of President Truman, "Why do you think it was right to drop the bomb?" As the session progresses the teacher asks more in-depth and probing questions to the group and to individuals.

The teacher also may "complicate" the moral dilemma by adding new information requiring more complex thinking. Another way the teacher can complicate it is to resist students' attempts to "escape hatch" which means to change the dilemma to make it simpler and thereby avoid the moral issue.

The teacher also should ask individuals with different viewpoints to interact so that higher reasoning individuals will influence those at lower stages. By and large the teacher is discouraged from giving his/her own viewpoint (Arbuthnot & Faust, 1981). Other techniques involve more probing questions, role-taking, or role-playing to stimulate the thinking of the individuals beyond their own egocentric vantage point. Further assistance for the practitioner can be found in Mattox (1975) and Galbraith & Jones (1976). In Figure 12.1 is provided a strategy for guiding moral discussions.

Illustrative Example. The following are examples of moral dilemmas which might be used to stimulate a moral discussion, one for the elementary, and the other for the secondary school level:

1. Heather is a 4th grade girl who moved to North Elementary School one year ago. She wants to be popular with the other girls in her class. She has found that the *only* way to be accepted by them is to ridicule another girl, Laurie, who is an outcast. This puts her in the "in" group. Heather's dilemma is, should she go along with the group and snub Laurie or should she become an outcast, too?

2. Bill saw his best friend Jason take some money from Alex's locker. When Alex reported the money missing, the whole class was questioned and Bill kept quiet. What should Bill do? Should he report his best friend or keep quiet?

The journal *Elementary School Guidance and Counseling* (1985) issued an edition with special focus on moral development. This is an indication of the importance of moral development in education in elementary schools.

Analysis Strategy

Overview. Analysis strategy like the cognitive developmental model emphasizes rationality in the search for values. It primarily focuses on

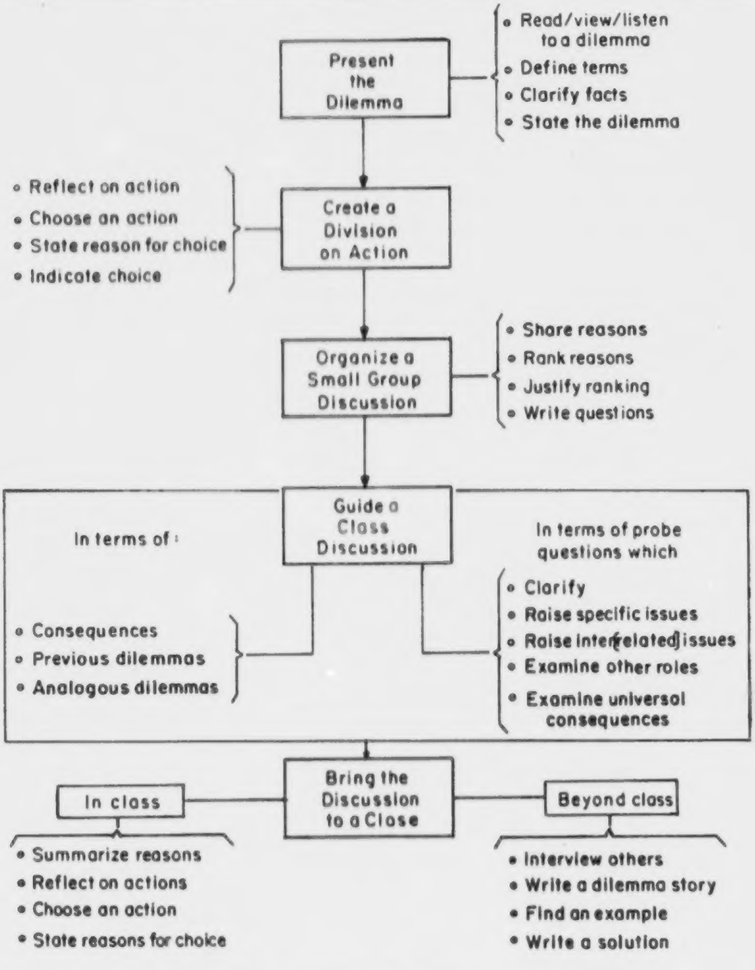
Present the Dilemma
Read/view/listen to a dilemma
Define terms
Clarify facts
State the dilemma
Create a Division on Action
Reflect on action
Choose an action
State reason for choice
Indicate choice
Organize a Small Group Discussion
Share reasons
Rank reasons
Justify ranking
Write questions
Guide a Class Discussion
In terms of:
Consequences
Previous dilemmas
Analogous dilemmas
In terms of probe questions which
Clarify
Raise specific issues
Raise interrelated issues
Examine other roles
Examine universal consequences
Bring the Discussion to a Close
In class
Summarize reasons
Reflect on actions
Choose an action
State reasons for choice
Beyond class
Interview others
Write a dilemma story
Find an example
Write a solution

Figure 12.1. A strategy for guiding moral discussions.

Note: From *How to teach about values: Analytic approach* by Jack R. Fraenkel, p. 134. Copyright 1977 by Prentice-Hall, Englewood Cliffs, NJ. Reprinted by permission.

the use of scientific method, facts, logic, and reason. In contrast to Kohlberg, this approach as espoused by Fraenkel (1982), Metcalf (1971), Scriven (1976), Shaver and Strong (1982), and others, does not involve a developmental aspect and zeroes in on social issues. It is based on the utilitarian concept, *viz.*, what benefits humankind and what works for all of us is ethical. In other words ethics are objective and values education will espouse specific values as right, because these values can be confirmed. A strong stand is taken by these "cognitivists" against the "anything goes" kind of morality that seems to be prevalent today. In fact, a failure to take a stand on the rightness or wrongness of issues by values educators is considered "an escape" (Newmann & Oliver, 1970). An acceptable values curriculum by these standards does not instruct students as to what is right or wrong but teaches them to evaluate complex moral problems and separate them from nonmoral ones.

One criterion from a moral point of view is what Wehlage and Lockwood (1976) called "the informed reasoner." In essence it stated that in order to make the correct moral decision, one must be aware of the facts from various perspectives surrounding an issue and be able to use reason to decide on the appropriate course of action. This course of action would be evaluated in terms of attempts to predict its possible consequences. Let us imagine for example that one learns of a pesticide used by agriculturalists which has the effect of killing important insects and bird life, upsetting the natural balance and threatening the health of human beings by increasing cancer and other health risks. While distribution of the pesticide has been halted in the United States, it is being sold to developing nations. While one might be emotionally motivated to begin picketing the local manufacturing company, a further look at the situation reveals that the pesticide is the only one which effectively kills mosquito life, thereby preventing thousands of human deaths in Southeast Asia every year by decreasing malaria outbreaks. Life's choices are as complex as this example suggests and involve matters requiring both a gathering of data and a prediction of the consequences of action.

Advantages and Limitations. The analytic strategy is an attractive one for the teacher since it finds a place in a system where factual discovery and research skills are valued. It holds allure for the teacher who wishes to risk the critical examination of controversial issues and who feels that right and wrong can be discovered through inquiry.

The approach has a well-defined method, several available formats and an understandable goal: to arrive at working principles for better solutions to complex problems. The methods are somewhat time-consuming as opposed to values clarification, indoctrination, or some other activities. They also may involve a time commitment on the part of the teacher to learn methods and apply them.

Another problem is that many students may not become personally involved in the issues which the teacher selects. Second, discussions can degenerate into "game playing" and participants may not respect or listen to the others involved (Oliver & Bane, 1976). Such problems may be combatted by courtesy and discipline and more importantly choosing issues which are "burning" ones for the age group involved.

A further limitation of both strategies in the reasoning approach is that they tend to ignore two vital sources of value development: emotions and behavior. In our original definition we pointed out that the most useful definition would be one that includes all three areas of human functioning as they dynamically interact. If one thing is clear from this discussion of values, it is that we acquire values in a great number of ways. Moral decisions are often based on emotional feelings. They also may be developed and modified through action as we shall see in the next section.

Role of the Teacher. While the teacher tries to maintain a supportive and open approach, he/she does not accept all viewpoints as being equally right. The notion *pluralism* suggests that we allow the expression of various viewpoints. That does not mean we must agree with them.

The values educator in the analysis strategy uses argument, conflict, and the testing of values through analyzing the consequences and the facts. The teacher may use group or individual study of specific social issues or may develop a class discussion around a topic.

Metcalf (1971) summarized the steps used in analysis which can be thought of as guidelines for the teacher:

1. *Identify and clarify the values question.*

   For example, one may try to decide if this is a moral or non-moral (preference) issue. The need for definition of terms is evaluated as well.

2. *Assemble purported facts.*

   Allow students to research facts in such a way so that the volume of data is not too extensive. Make sure the facts convey both sides of the issue.

3. *Assess the truth of the purported facts.*

   This involves looking at the source of the facts. This is done by searching for supportive evidence in the library or in the field.

4. *Clarify the relevance of the facts.*

   Do these facts relate to the value in question? If so, do they provide principles upon which to evaluate the dilemma? Students begin to place the findings in "pro" and "con" categories.

5. *Arrive at a tentative value decision.*

   Based on the criteria in Number 4 encourage the student to provisionally decide on the answer to the problem.

6. *Test the value principle implied in the decision.*

   Use one of the following four ways:

   a. *New cases test.* Try to develop other situations where the principle might succeed or fail. Let us suppose that students have begun to study the issue of racial separation in South Africa. If a principle is derived that it is unfair for one group to be discriminated against on the basis of race, one then applies that criterion to a new situation to see if it is still defensible. For example, does this mean that professional schools should not give preferential treatment to minority applicants? Discuss and gather data while defining terms.

b. *Subsumption test.* Is this principle a part of a larger value principle that the student accepts? Gather facts to support this. One tries to see which side of the question fits with more general values such as maintaining human life. It would be best to continue pesticide use for example because human life would be protected.

c. *Role exchange test.* Imagine oneself in the role of the person affected by the value principle. Could you accept for instance the principle that the pesticide would be used in your locality?

d. *Universal consequences test.* Could we accept the consequence of our decision if everyone were to engage in the activity? For instance, a student might evaluate the decision to obey the 55 mph speed limit. Based on this criterion, if everyone failed to obey the law, the student concludes that there would be increased gasoline usage, highway deaths, and accidents.

Illustrative Examples. The following example is based on material in McPhail, Ungoed-Thomas, and Chapman (1975) book *Learning to Care.* While primarily a values clarification approach this strategy clearly uses analysis of consequences and might be appropriate for a younger child below high school age. The first portion of the exercise asks the students to diagram the possible consequences of playing with matches (Figure 12.2).

A similar method is listing both the pro's and con's of planned courses of action. Both approaches can run the risk of leading to morbid concern for consequences. Yet allowing an individual to map out the possible consequences of a particular action is preferable to a lecture on the subject and teaches planning skills which may be generalized to larger life tasks.

A second illustration of the analysis strategy which can be used in the classroom setting comes from the activity developed by Fraenkel (1982) entitled the "value dilemma." A value dilemma is selected which involves having to choose between a variety of possible actions. Each one is then evaluated along several moral dimensions.

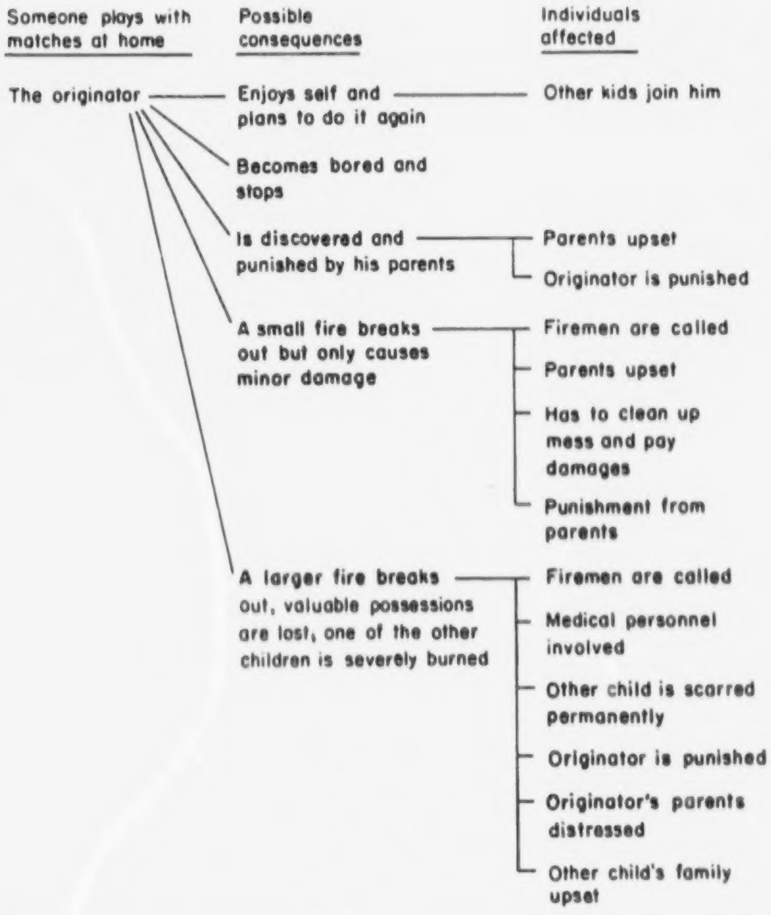
Someone plays with matches at home
Possible consequences
Individuals affected
The originator
Enjoys self and plans to do it again
Other kids join him
Becomes bored and stops
Is discovered and punished by his parents
Parents upset
Originator is punished
A small fire breaks out but only causes minor damage
Firemen are called
Parents upset
Has to clean up mess and pay damages
Punishment from parents
A larger fire breaks out, valuable possessions are lost, one of the other children is severely burned
Firemen are called
Medical personnel involved
Other child is scarred permanently
Originator is punished
Originator's parents distressed
Other child's family upset

Figure 12.2. Diagramatic method for analyzing possible consequences of a given behavior.

Fraenkel's example involves Tom, a black high school student who must decide how to protest the school board's decision to enroll an exchange student from racially segregated South Africa. The story is based on an actual incident. In the value-analysis in Figure 12.3 are shown how Tom might evaluate the alternatives available to him, according to some specific criteria.

The criteria chosen for this example were as follows:

1. *A moral criterion.* To what degree would human dignity and human lives be enhanced or worsened?
2. *A legal criterion.* What laws would be broken?
3. *An aesthetic criterion.* Would the beauty of anything be increased or reduced?
4. *An ecological criterion.* Would the natural environment be helped or harmed?
5. *An economic criterion.* What are the costs involved?
6. *A health and safety criterion.* Would human life be endangered?

These criteria are only a few of the possible ones a class or value development group might use to evaluate a value choice. Using the value-analysis chart, students might list the possible alternatives open to Tom. Second, they would describe the possible consequences of each action. Third, the class would evaluate the consequences on the criteria they had selected.

A class discussion would focus on the different options available to Tom. Finally every student would rank the alternatives from "most desirable" to "least desirable" and discuss his/her reasoning with the class.

The exercise is designed to make students aware that a variety of criteria can be used to evaluate a value choice. Second, students may learn that everyone holds values that conflict at one time or another. Third, students may learn that analyzing value choices by examining the consequences of various alternatives is a useful procedure.

Alternatives Open to Tom	Consequences	Desirability from Various Points of View							Ranking
		Moral	Legal	Aesthetic	Ecological	Economic	Health & Safety	Etc.	

Note: From "Conducting moral discussions in the classroom" by Barry L. Beyer. *Social Education,* April 1976. Copyright 1976 by Barry L. Beyer. Reprinted by permission.

Figure 12.3. Value analysis chart.

Additional resources that may be useful are Shaver and Strong (1982) and Durkin and Durkin (1974). Both give straightforward explanations of the value analysis strategy and contain practical suggestions.

THE ACTION APPROACH

> *We all know that education is not just something that happens in our heads. It involves our total biochemistry. Neither does it occur solely within the individual. Education springs from the interplay between the individual and a changing environment . . . At present, action learning programs . . . are regarded as peripheral to the education process. In the future, we are going to have to regard action learning . . . as the central theme of education . . . (Alvin Toffler, 1982, p. 270)*

Overview. In 1976, Douglas Superka called *action learning* the "least developed" approach in values education. This is still true from a theoretical viewpoint, although action learning has had more visibility in publications like Alfred Alschuler book *Values Concepts and Techniques (1982).*

The approach rests on an "interactive" perspective. Stated basically, one's thinking about morality might be quite different from the performing of moral actions since no one knows how they might react to a given situation. The environment does not evoke the individual's response but both the internalized value and environment interact to produce a moral action. Actions in turn reinforce moral values (Biggle, 1971). Abstract principles by this definition have no meaning apart from their application.

The action approach to values education provides students specific opportunities to follow through on a value by engaging in a personal or social action relevant to it. While other approaches like values clarification may consider acting on beliefs, the action model emphasizes more action-taking within the school and the community. Opportunities should be available for students both individually and in groups. Another purpose of the method is to have students discover ways to actively express their convictions. Through action students experience the consequences of commitment in the context of their social and group system.

Advantages and Limitations. As previously indicated, the positive features of action as a values education strategy include enhancing the connection between learned concepts and personal action. Second, if the technique is properly implemented, high-interest levels can be achieved. Third, the approach instills a value of its own—that an individual should take risks for those issues in which he/she believes.

Three major limitations are identified for the action approach. From the perspective of the cognitive developmental theory, this action approach has a serious limitation in that many individuals may engage in the same action for different reasons. Those who were a part of efforts to halt the war in Southeast Asia during the late 1960s are aware that demonstrations and sit-ins were attended both by principled individuals and by those who enjoyed causing trouble for authorities. Social action therefore does not guarantee the development of principled morality. Without proper evaluation of consequences, there is the risk of not developing principles that have general application.

Second, the activities run the risk of becoming led by group pressure instead of individual initiative. This may be combatted to some extent by assigning students to a variety of groups depending on their level of enthusiasm. Additionally, teacher input can be either too much or too little. As a consultant, the teacher must be able to shift between advice-giving and encouragement, between facilitating and allowing the students to form the activity.

Third, the action approach may be better suited to students in grades 7 through 12. Thus the approach may be limited in application throughout the school system.

Role of the Teacher. One instructional model summarized by Superka, Ahrens, Hedstrom, Ford, and Johnson (1976) is the circular view of Johnson and Ocha at Florida State University. The method is circular since one may intervene at any of the steps and work forward or backward through them. They are as follows:

1. *Becoming aware of a problem or issue.*

   The teacher presents an issue from newspapers, books, magazines or draws them from students' concerns in a particular incident.

2. *Understanding the problem or issue and taking a position.*

Based on the procedures of the analysis approach, students garner information, sifting through it, until they ultimately take a position.

3. *Deciding whether to act.*

   At this juncture students are assisted in "clarifying values" and making a personal decision to become involved.

4. *Planning strategies and action steps.*

   Students are instructed in problem-solving skills. Role playing or rehearsal including analysis of consequences takes place along with specific plans to implement involvement or action.

5. *Implementing strategies and taking action.*

   The teacher's role is to assist students in selecting opportunities to carry out their plans individually or as a member of a group.

6. *Reflecting on actions taken and considering the next steps.*

   Students are encouraged to reflect on the impact of their actions on others and to reevaluate their course of action.

The skills of encouragement given in an earlier chapter would be seen as highly consistent with implementing an action approach. Because students are asked to stand up for their values, some personal risk is inherent in the process.

The teacher can be most effective if he/she develops an issue which is relevant to students. Interest is a key component which can change the action approach from an exercise to a valued learning experience.

To summarize, the role of the teacher is much like that of a consultant. That is, the teacher lends advice at critical stages but does not try to do the work for students.

Illustrative Example. A group of students are trying to decide if nonsmokers have the right to breathe the air free of tobacco smoke in a public area. They use a values-analysis approach to analyze the consequence of such behavior. Students are then given the option of participating in an action group or through an individual activity. Those who conclude that smoke has a harmful effect on nonsmokers and want to act might choose to do one of the following:

1. Let family, friends, and strangers know that you mind if they smoke.
2. Put stickers, buttons, and signs in your home or on your car.
3. Request nonsmoking areas when you go into a restaurant.
4. Write to your state representatives to find out what is being done to set up smoke-free areas in public places.

Stimuli for this approach may come from all manner of sources. Some examples are television programs on world hunger, the environmental impact of strip mining processes in one's home community, editorials in the newspaper on political issues, and so forth. Additional resources may be found in Jones (1971) and Newman, Bertocci, and Londsness (1977).

SUMMARY

In Table 11.1 have been listed the five approaches to values education presented in this and the previous chapter. The listing includes strategies which make up each approach, the purpose or methodology which distinguishes these approaches, and some of the psychological or educational operations which may underlie them.

In our presentation, we have attempted to show the limitations and advantages of each approach both from a theoretical and practical point of view without endorsing any single approach. The manner in which any of these is implemented must be geared to the setting and the teacher. For example, the two most widely employed approaches—values clarification, and the cognitive developmental approach of Kohlberg—may both, because of their limitations, require some modification for the classroom. The trend as we visualize it is toward "confluent" programs or those which combine more than one approach. The reader is encouraged to consider this idea when planning an intentional values education component for making values more visible in the curriculum.

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PART IV

COPING AND MASTERY

CHAPTER 13

STRESS AND THE MIND-BODY CONSPIRACY

It's what you do hour by hour, day by day, that largely determines the state of your health, whether you get sick, what you get sick with, and perhaps when you die.

(Source unknown)

GOOD STRESS OR BAD STRESS

The pathways to personal growth and wellness require one to cope with many outer and inner demands in the journey through life. The fully functioning person is one who learns to cope with the stresses of daily living as well as major life change events such as divorce, death of a close friend, or a change in residence or career. Our human nature has almost unlimited potential for growth and adaptation, mind and body have tremendous power for self-renewal. Our human potential as well as our capacity for continuous renewal are determined to a large extent by our ability to cope with the stresses of life. How we handle stress affects our health and happiness. Seeing life's events and possibilities as challenges can lead to creative growth. What some people see as a threat or obstacle others see as an opportunity for becoming a more effective human being.

What is Stress?

Healthy and Harmful Stress. Stress is an unavoidable fact of life. Some stress is a part of everyone's daily life. Certain kinds of stress are actually helpful—the kind that arouses the mind-body systems, making us feel very much alive and motivating us to meet the demands and challenges of each day. Having some interest and excitement regarding the day's work or an upcoming event have a positive effect on our moods and energy. Feeling good about our day's accomplishments, however tired we might be, has a positive uplifting effect. Such good or healthy stress energizes us to achieve our goals, be successful in our work, and enjoy rest and recreation (Selye, 1974).

But too much stress or the wrong kind can have negative effects on the mind and body (Goldberger & Breznitz, 1982). Harmful stress, sometimes called distress, is that which exceeds the optimal arousal for our most effective functioning. Arousal of body activities that are unrelated to coping with the situation creates unnecessary deterioration of body tissues. Allowing the harmful stress to accumulate can lead to physical complaints and mental and emotional discomfort. Prolonged stress can cause the body systems (e.g., the cardiovascular or digestive system) to malfunction or breakdown. Day to day strains on these systems can result in chronic fatigue or pain, sometimes to the extent that we feel only half alive or that the joy has gone out of living.

The body has the potential for maintaining a high energy level, but it needs positive stress along with precious moments of relaxation to renew its resources. When not properly maintained or when abused, the body will begin to self-destruct. Therefore we must learn coping skills to facilitate self-renewal, enhance our performance, and prevent malfunctioning and self-destructive behavior.

The prolonged or chronic presence of any one of the four negative emotions discussed throughout the book can be an indicator of stress. However, the emotion that is almost synonymous with stress in the layperson's mind is anxiety or tension. Even in the professional literature anxiety is reported as the key emotional indicator of stress (Kutash, Schlesinger, & Associates, 1980). Stress-coping techniques are usually aimed at alleviating tension and anxiety, both mental and physical. Anxiety can function in a positive way to protect and enhance our well-being. As a mixture of alertness, anticipation, curiosity, and fear, it can motivate us to search for new information and solutions.

Managing anxiety or any of the negative emotions, however, is only part of improving the quality of life. Health and wellness require that we also attend to enhancing the positive emotions of interest and joy which appear to be fundamental to human happiness. The absence of positive emotions has a detrimental effect upon our well-being.

Further Definition of Stress. Hans Selye (1976), the great pioneer in stress research and psychosomatic medicine, has two definitions which are useful: *"the rate of wear and tear in the body"* (p. 1) and *"the nonspecific response of the body to any demand"* (p. 55). Stress, anxiety, and tension are terms often used interchangeably to describe a state of mind and body.

As used in this book, stress is defined as a response that arouses, alerts, or otherwise activates the organism and taxes the person's ability to deal with the event, condition, demand or expectation. When the perceived demands tax or exceed the resources of the person, distress occurs. This distress can be mental, emotional, or physical creating discomfort, injury, illness, or social disturbance in our life. Any definition of stress must take into account the relationship between the person and the environment, the characteristics of the person on the one hand, and the nature of the environmental event on the other. The relationship is part of Lazarus and Folkman's (1984) definition of stress as *"a particular relationship between the person and the environment that is appraised by* *the person as taxing or exceeding his or her resources and endangering his or her well-being"* (p. 19). Furthermore, they describe coping as the process through which the person manages the demands of this person-environment relationship and the emotions they generate.

Girdano and Everly (1979) summed up the meaning of the term by stating that

> stress is taken to mean a fairly predictable arousal of psychophysiological (mind-body) systems which, if prolonged, can fatigue or damage the system to the point of malfunction and disease. (p. 5)

The definition with which we have arrived is much like the lay use of stress which includes two factors: (1) the notions that stress is pressure or tension and (2) the implication that this pressure is aversive or harmful.

Stressors

A stressor is the event, situation, condition, or expectation that elicits a stress response. Generally stressors in and of themselves do not have a direct cause-effect relationship. Rather in the mind of the person is where the meaning is attributed to the event or an expectation. One person's stressor is another person's challenge. The characteristics of the stressor can affect the appraisal the person makes, but do not ordinarily determine reactions directly. The person's response results from the appraisal the person makes of the event or expectation. However, certain events and circumstances do seem to hold power for evoking a stress reaction in most people. Let us look at the categories and types of stressors that have been identified as sources of stress. The effect of any stressor has to be viewed in terms of frequency of occurrence, how long the stressor persists, the magnitude of the response required, and the nature of the stressor itself.

Stressors According to Intensity

Cataclysmic Events. Stressors that are cataclysmic in nature have a sudden and powerful impact and tend to elicit a universal type response. Large numbers of people are affected and these events require extensive resources for coping. Natural disasters such as floods, hurricanes, tornadoes, snow blizzards, and fires create sudden and lasting stress. The potential nuclear meltdown at Three Mile Island in Pennsylvania and the toxic wastes of Love Canal in New York are examples of human-made threats to one's well-being. Even the anticipation of a cataclysmic event is quite stressful. Wars cause horrendous distress to soldiers and to civilians throughout a total population. Severe heat waves or cold waves cause stress and result in an increase in deaths. Generally, cataclysmic events have powerful effects and engender a sense of helplessness in those who experience them.

Major Life Events. Major life event stressors may be just as powerful as cataclysmic events, but affect fewer people at any one time. Typically a major life event affects only one person or a family. Life change events such as death, illness, loss of one's job, a change in residence, divorce, or financial difficulty create a stressful response. Some kind of coping response is required to deal with the event and one's own emotions.

Extensive research with life change events was initiated by Holmes and Rahe (1967). In study after study they and other researchers have observed that sudden changes in an individual's life were often followed by the onset of a wide variety of illnesses. On the other hand if few changes occurred in the individual's life over a given period of time, e.g., a two year period, a significantly lower incidence of illness occurred. The 43 events on the life change events scale fall into five categories: work, personal, social, family, and financial. Both positive and negative events exact a penalty in the form of stress. Examples of events which have high point values are death of a spouse, divorce, jail term, death of a close family member, personal injury or illness, and being fired from work. Events having the lowest point values are minor violations of the law, vacation, major change in eating habits, change in number of family get-togethers, and major change in sleeping habits.

Minor Life Stressors or Hassles. A third category of stressors makes up the everyday events that are not major stressors, but which nevertheless are a source of anxiety or annoyance. They are the repetitive, persistent, almost routine stressors in our daily lives. Lazarus and Cohen (1977) have called these minor events "hassles." They are by themselves considerably less powerful than the two previous categories noted. However, because they are chronic and cumulative over time they can result in creating significant stress for the individual. Since the effects of the hassles are gradual, the individual may be unaware of their source or their cumulative impact. Over time daily hassles may pose just as much a threat as major stressors.

The form of hassles for each individual or group depends upon lifestyle, place of residence, and socio-economic level. Examples of such background stressors as mentioned by Gatchel and Baum (1983) are a noisy neighborhood or place of work; job dissatisfaction; crowding, especially in one's residence, on commuter trains or freeways, or work space; constant interruptions while trying to get a job done; and air pollution. Believing that the little hassles can be hazardous to our health and may add up to more stress than life's major stressful events led Lazarus (1981) to develop a *Hassle Scale.* In a study with three different populations he found that the three hassle items that were in the top ten for all three groups were misplacing or losing things, physical appearance, and too many things to do. Other items mentioned with some frequency were health of a family member, rising prices of consumer goods, home maintenance, and crime. Lazarus reported that hassles turned out to be better predictors of psychological and physical health than changes in major life events. Based on results obtained Lazarus wrote "that hassles trigger unpleasant emotions, which, in turn, or in combination, have an adverse effect on health" (p. 62).

Types of Stressors

Stressors come from both external and internal sources. They can include traffic jams, a car that leaves us stranded, a colleague who keeps insisting that something be done in a certain way immediately, or a family member in trouble with the law. Stressors that come from within include that sixth cup of coffee, falling far short of accomplishing work goals for the day, or having a conflict between two values. Some stressors come from things around us *and* our inner expectations. Because stressors take on very individual meanings according to our perceived demand of the event and resources for coping, to identify or categorize stressors common to all persons is difficult. Yet, thinking of stressors in different categories will help us become more aware of the variety of stress in our daily lives. The categories and types of stressors which follow are a revised summary as described by Charlesworth and Nathan (1982).

Personal

Emotional stressors: fears, worries, and anxieties, unresolved anger, grief, and sadness; depression; guilt from putting oneself down; feeling unworthy and inadequate; boredom.

Physical stressors: physically overextending ourselves; lack of sleep; lack of a nutritious diet; a physical injury; menstrual discomfort; pregnancy.

Pain stressors: aches and pains of new and old injuries, accident, or disease; particularly chronic pain over a long period of time regardless of source or cause, e.g., a back injury.

Disease stressors: long- or short-term disorders; for example, the common cold, arthritis, asthma, allergies, high blood pressure, diabetes, ulcers.

Commuting stressors: commuting a long distance to work or having to drive in "rush hour" traffic; crowded busses or subways; car difficulties, having to walk.

Change stressors: any change in a person's life requires some coping and adaptations, either positive or negative; first with the industrial revolution and now with the hi-tech era change keeps accelerating; changes in a job, place of residence, relationships, climate, tradition, and habits.

Financial stressors: being unable to buy the basic necessities of life, e.g., food, clothing, and shelter; loss of a job or a business; large mortgage; unable to make payments on debts; inflation; underpay.

Interpersonal

Marital and family stressors: interactions with spouse; birth of a child; parenting, teenage struggles and independence; children moving away; aging parents.

Social stressors: interactions with people during work, leisure, and social occasions; making a place for oneself in the social order, be it at work, in the community, or with a circle of friends; loss of a friend or a sense of community.

Work and Recreation

Job stressors: job dissatisfaction; overload of work; conflict or lack of clarity in the job responsibilities; lack of resources; boredom and routine; difficulty with supervisor, peers, or supervisees; deadlines; low pay; poor working conditions; underuse of abilities and skills; nonparticipation in decision-making.

Recreation stressors: what to do with leisure time and lack of meaning therein; physical overactivity; overindulgence, especially in use of drugs or alcohol; addiction to sedentary type activities such as watching TV; overly competitive; little or no time for rest and relaxation.

Ecological

Environmental stressors: interactions with the environment which are a source of stress such as noisy equipment or activity (a loud stereo), cramped living and work space, muggy or cold rooms; severe hot or cold temperatures; even total silence for a long time; sensory deprivation.

Chemical stressors: any drug a person abuses such as alcohol; pesticides and herbicides present in the food we eat; sweeteners, food additives, overly refined foods, imbalanced diet; pollutants in the air, water, and soil; nicotine and smoking.

Stress, Illness, and Disease. Even the most conservative sources classify the following illnesses or conditions as *stress-related.* Examples are given for each of the body systems: (1) cardiovascular system—heart attack, hypertension, angina, arrhythmia, migraine headache, poor circulation in certain parts of the body; (2) digestive system and related organs—ulcers, colitis, constipation, diarrhea, diabetes; (3) skeletal-muscular system—bone deformities, tension headache, backache, arthritis, fatigue, accident-proneness; (4) respiratory system—colds, asthma, hayfever, shortness of breath; (5) reproductive system and sexual dysfunction—sterility, impotence, frigidity, general sexual dysfunctions; (6) skin system—allergies (hives, eczema, rashes, swelling), sudden hair loss; and (7) the immunity system—infections, allergies, and cancer. Stress also plays a role in aggravating such diverse conditions as multiple sclerosis, genital herpes, and trench mouth. Currently stress is suspected as a factor in AIDS since it tends to adversely affect one's immunity system.

Stress/Coping Response

In the transition between the person and a stressor a cognitive, physiological, emotional, and behavioral response occurs (Allen, 1983; Lazarus & Folkman, 1984). Cognitively the person evaluates the stressor for what it means. Mentally an appraisal is made of what the stressor will require of the person and second what resources are available, i.e., the capability and options the person has to cope with the stressor. The discrepancy between the person's perception of what is required and the capability to meet the requirement affects the type and extent of the stress arousal. The greater the discrepancy the more the arousal. Stress occurs when this discrepancy is seen as having an adverse effect upon oneself. If seen as having a positive effect, the stressor becomes a challenge, a desirable event, and an opportunity for mastery or gain.

The stress/coping response in outline form would be as shown in Table 13.1 An explanation is provided in the table with each aspect of the response.

Signs and Symptoms of Stress

The intention at this point is to not do any more than briefly describe dimensions and indicators of stress. The response to stressors is not uniform. While most of us have some common responses to stress, each person has a distinct pattern of responses that characterizes his/her stress profile.

Table 13.1
Graphic Form for the Stress/Coping Response with Explanation

Stressor:	The event, condition, demand, expectation (encounter).
causes	
Perception:	*Primary appraisal* is made as to whether the encounter is irrelevant, benign-positive, or stressful. Stressful appraisal can take three forms: harm/loss (damage already sustained), threat (anticipated harm or loss), and challenge (possibly for mastery or gain).
	Secondary appraisal is made as to what might and can be done. Resources and coping options including possible consequences are evaluated.
arouses	*Reappraisal* refers to a changed appraisal resulting from new information that changes the meaning of the encounter (Lazarus & Folkman, 1984).
	Mediating the above appraisal are such person factors as previous experience, personal values, beliefs about personal control and existential beliefs; situation factors include the social support system, other life events, the pace of life, plus the imminence, duration, and uncertainty of the perceived event.
Physiology:	Perception of an event, condition, or expectation as stressful *activates the nervous system and the endocrine system* to the extent deemed necessary to protect and/or enhance the well-being of the person. Arousal is intended to prepare the person for action and coping behavior.
is accompanied by	

Table 13.1. Continued.

↓ **Emotions:**	The above neurophysical and neurochemical arousals are part of the emotional sensations that indicate how the encounter may affect one's well-being, motivate one to action, or communicate to others the status of one's condition.
along with perceptions and physiology result in	*Anxiety, anger, sadness (grief),* or *guilt* may be felt if the encounter is perceived as a threat or as harm/loss.
	Interest/excitement or *joy* may be experienced if the event or expectation is perceived as something to be gained or mastered.
↓ **Behavior:**	*Efforts* are made to manage external and/or internal demands that are appraised as taxing or exceeding a person's resources. Coping efforts include problem-solving and controlling one's emotions as well as minimizing, avoiding, tolerating, or accepting the stressful conditions (Lazarus & Folkman, 1984).

Signs of stress can be assessed for *type, frequency, intensity,* and *duration.* Physical, emotional, mental, and behavioral indicators can alert us that our mind-body is being taxed. Our emotions and moods are global indicators. Mental processes are affected too. Confused thinking and forgetfulness are indicators of stress. Physical symptoms and illnesses are more often than not stress related. Behavior may become hyperactive, withdrawn, compulsive, or accident prone. The various signs of stress are well documented in the literature (Gentry, 1984; Girdano & Everly, 1979; Pelletier, 1979, Tubesing, 1981). Examples of stress indicators in each of the categories are as follows:

> *Emotional:* anxiety (general and specific); depression; guilt; hopelessness; hostility; sadness; loss of interest or joy in living; moodiness.
>
> *Mental:* forgetfulness; confusion; errors; inability to concentrate; worrying; overattention or lack of attention to details.

Physical: muscle tension; fatigue and lethargy; headaches; constipation or diarrhea; indigestion; nausea, or upset stomach.

Behavioral: crying spells; insomnia; hyperactivity; procrastination; substance abuse; accident proneness; withdrawal from or abusive in relationships.

YOUTH, SCHOOL, AND STRESS

Stress in Youth

Adults tend to underestimate the stressfulness of being a child or adolescent. However, youth are no stranger to stress. They may not have the responsibilities we have as adults, but they have had little time to develop their abilities, resources, and options for coping with everyday demands and situations. Elkind (1981) described the children of the eighties as hurried children, growing up too fast too soon. Although children are unbelievably resilient, they are innocently vulnerable. The effects of stressful psychological and socio-cultural factors are considered by Wolff (1981). Success in coping is extremely important in the early years. Coping effectively early in life provides protection against and resistance to stress later in life.

Stress in school may be viewed in much the same way as stress in any other setting. School events have the potential for generating the same stressful psychological and physical arousal as events anywhere else. Physical injury can occur through accidents while playing, violence in fighting, and in personal accidents such as a fall. Psychologically students' well beings are challenged or threatened more in school than in any other setting in which young persons find themselves (Schultz & Heuchert, 1983). Too frequently, teachers and peers evaluate and judge each child's worth as a person and competence as a student. The likelihood of more negative than positive occurrences is great. Nevertheless, a school climate that is basically encouraging provides as great a potential as any other institution for developing a positive outlook on life. With encouraging teachers and supportive peers, coping and mastery skills can be developed for managing stress and confidently encountering life's opportunities.

Signs That May be Indicators. Symptoms and illnesses noted previously apply to children and young people as well as to adults. Certain signs of stress are particularly present in youth and are early indicators of stressful events or conditions influencing the student. Being alert to these can provide opportunities for helping children cope more effectively. The list which follows has in part been drawn from Miller (1982), Garmezy and Rutter (1983), and Schultz and Heuchert (1983). These symptoms are examples generally found in the childhood stress literature:

Absences, frequently for respiratory and stomach disturbances and illnesses; particularly colds and stomach aches
Accident proneness
Appetite, loss of or excessive
Concentration poor
Depression, feeling discouraged
Fatigue
Headaches
Hyperactivity
Impulsive behavior
Insomnia
Irritability, manifested in either aggressive or indolent behavior
Loss of a sense of joy
Nervous mannerisms, e.g., nervous laughter, nervously playing with something
Nightmares
Stomach disturbances
Tenseness, general nervousness associated with specific tasks, objects, or persons
Urinating frequently

Sources of Stress for Children and Youth. Stress comes from outside and within the individual. However, we can more accurately understand the source if we view stress as a transaction that takes place between the individual and the environmental event or situation. Environmental events certainly require different levels of coping and mastery. Yet our response to an event is based upon our evaluations of how it will affect us and how adequate our resources and capabilities are to meet the situation. This indicates that children respond very differently to the same situation depending upon how they interpret it and their perceived capability to cope. Given this as an important fact, we must recognize, however, that certain events and conditions will tend to arouse more stress than others. What are these sources? Schultz and Heuchert (1983) described school-related pain as having three primary sources with stress as the common denominator: (1) self-induced, (2) interpersonally produced, or (3) inherent within the school environment itself. Sources of teenage stress were described by Cohen and Cohen (1984).

The following everyday sources of stress for children and youth have been identified from the literature and research (Coddington, 1972a; Garmezy & Rutter, 1983; Medeiros, Porter, & Welch, 1983; Miller, 1982; Phillips, 1978; Samuels & Samuels, 1982; Schultz & Heuchert, 1983; Smith, 1976; 1979):

1. Life change events require some person-environment adaptation; e.g., change to a different school.
2. Genetic or physical disabilities and medical problems; e.g., a hearing loss.
3. Nutritional and dietary deficiencies or allergies; e.g., a hypersensitivity to chocolate or refined sugar.
4. Parental and family living patterns; e.g., parental permissiveness or sibling relationships.
5. Personal attitudes and beliefs of the child; e.g., the mistaken notion that one has to be perfect in everything that one does; a sense of having little control; poor body image.
6. Interpersonal relationships with peers and adults; e.g., conflicts; loneliness; shyness; the lack of satisfying, harmonious relationships.
7. School life; e.g., the school climate, structure, and expectations can create stress through excessive competitiveness, inconsistent enforcement of discipline, and failure.
8. Community and environmental disharmony; e.g., crime or conflicts between ethnic or socioeconomic groups.

School and Stress

In the previous section the major sources of stress for children and youth, eight altogether, were identified. Here the intention is to be more specific in describing school stressors for students. Since stress is a universal human condition, we would be negligent if we did not recognize the stresses of teachers and counselors that seem to be hazards and hassles of the occupation. Last we will look at stressors within the school as an organization or system.

Stressors for Students. No large scale or comprehensive studies appear to be done as of this date but several studies have been reported in the literature by Coddington (1972b), Crowley (1981), Sears and Navin (1982), and Yamamoto (1979). The results of these studies have been combined to give a picture of student stressors related primarily to school. Items identified as student stressors are provided in Table 13.2, however, they are not listed in any order of importance. Participants were elementary and secondary age students.

Table 13.2
Student Stressors Related to School

Academic Performance

Giving an oral report or speech in class
Trying to get a school project done when starting late
Trying to get good grades
Taking tests
Homework
A poor report card
Failure of a grade (academic retention)

Interaction with School Authorities

Being sent to the principal's office
When a teacher "puts me down" in front of students
Being yelled at
Talking to a teacher or counselor about personal problems
Suspension from school
Suspected of lying
Caught in theft

Table 13.2. Continued.

Student-Peer Interaction

- Having an argument with a friend
- Lack of or loss of acceptance by peers
- Fighting
- Picked last on team
- Beginning to date
- Breaking up with girlfriend or boyfriend

Student-Parent (Family) Interaction

- When I get into trouble at school and have to go home and face my parents
- Parental fights
- Hospitalization of parent
- Loss of job by parent
- Marital separation of parents
- Divorce of parents
- Marriage of parent to step-parent
- Birth or adoption of a brother or sister
- Death of a parent

Personal Loss or Change

- Move to a new school
- Beginning nursery school, first grade, or high school
- Losing in a game
- Getting lost
- Hospitalization
- Not making an extracurricular activity you wanted to be involved in (e.g., athletic team or band)
- Becoming involved with drugs or alcohol
- Having a visible deformity
- Wetting in class
- Injury to self
- Injury or death of loved ones
- Unwed pregnancy

Events listed in Table 13.2 represent for most students a significant amount of stress. Not all events are school based, but they are likely to affect a student's performance and adjustment in school. Stress is likely to increase with the frequency, intensity, and duration of the events. This list is by no means comprehensive nor specific to certain anxieties. For example, some students have specific subject anxieties, math anxiety being one of them. In addition to these stressful events everyday school hassles occur, e.g., losing things, forgetting an assignment, harrassment by a peer, being late for class, noise in the classroom, teasing, the lunch line, the "silent treatment" from a friend, or being criticized by the teacher.

Teacher Stress

Classroom teachers have always known that teaching can be demanding and exhausting work. Teaching also can be personally fulfilling work. However, problems such as disruptive students, lack of administrative support, crowded classrooms, lack of books and supplies, and uncooperative parents can greatly reduce a teacher's effectiveness and sense of accomplishment. Furthermore, poor working conditions in schools can be injurious to teacher health and deplete teacher morale, resulting in bitterness and despair. Increasingly teachers are experiencing "burnout," "battle fatigue," or, more generally, "occupational stress."

The stress of teaching can be good or bad. Stress which is good is that which is challenging. However, being confronted with overwhelming challenges without the necessary resources and authority to meet these challenges can produce frustration and anxiety. Over time such demands and expectations can produce physical, mental, and emotional distress. Evidence has emerged in the last seven years that occupational stress is a serious and widespread problem among teachers. Teaching, along with welfare work, police work, and nursing has become a high-stress occupation.

Sources of Teacher Stress. What are the most common sources of teacher stress? In a recent study of urban elementary school teachers, they reported that they were most stressed about factors related to their core teaching function: insufficient student motivation, lack of materials to do the job, and discipline problems (Milstein, Golaszewski, Duquette, 1984). The *Teacher Stress Events Inventory* developed for the Chicago study and used in numerous studies since 1977 contains a list of events that are potential sources of stress in education (Cichon & Koff, 1980). In Table 13.3 these events have been grouped according to areas. Stressful events that most frequently appear in the top 15 of the *Inventory* used in the Chicago and New York studies are in Italicized type, but not ranked in order of most stressful (Cichon & Koff, 1980; Guidepost, 1980).

Three resources that teachers will find helpful in reducing and preventing burnout are *Teacher Burnout* (Alschuler, 1980), *Stress and the Classroom Teacher* (Swick & Hanley, 1980), and *Burnout—the Cost of Caring* (Maslach, 1982).

Table 13.3
Common Sources of Teacher Stress

Student Relationships

- *Colleague assaulted in school*
- *Threatened with personal injury*
- *Managing "disruptive" children*
- *Target of verbal abuse by student*
- Dealing with student racial issues
- Seeking principal's intervention in a discipline matter
- Supervising student behavior outside the classroom
- Evaluating student performance or giving grades
- Dealing with students whose primary language is not English

Teacher Relationships

- *Disagreement with another teacher*
- Dealing with staff racial issues

Parent Relationships

- Dealing with community racial issues
- Talking to parents about their child's problems
- Teacher-parent conferences

Personal Competence, Control, and Expectations

- *Notification of unsatisfactory performance*
- *Denial of promotion or advancement*
- *Maintaining self-control when angry*
- *Teaching students who are below average in achievement level*
- Teaching physically or mentally handicapped children
- Taking additional coursework for promotion
- Developing and completing daily lesson plans
- Voluntarily transferred

Administrative Relations and Organizational Conditions

- *Involuntarily transferred*
- *Overcrowded classroom*
- *Lack of availability of books and supplies*
- *Reorganization of classes or program*
- *Implementing board of education curriculum goals*
- *Disagreement with supervisor*
- Maintaining student personnel and achievement records
- Preparing for a strike
- Change in duties/work responsibilities
- Lavatory facilities for teachers are not clean or comfortable

Table 13.3. Continued.

Conference with principal/supervisor
Having a research or training program from "outside" the school
Attendance at in-service meeting

NOTE. Italicized items are the more frequently appearing stressful events.

Counselor Stress

School counselors and teachers are likely to experience some of the same stresses. Both occupational groups are exposed to similar organizational stress, student behavior, and conflicts in relationships within a school system. Some stresses are unique to the role of the school counselor just as other stresses are unique to the teacher's role. Symptoms of counselor stress and burnout are the same for counselors as teachers. Emotional exhaustion is the key indicator.

Sources of Counselor Stress. A few studies identifying the sources of counselor stress have been published. The American School Counselor Association (ASCA) sponsored a national survey in 1981 to identify factors which contribute to burnout in school counselors. A preliminary report of the results indicated the five most significant stressors which are listed here in descending order of importance (ASCA, 1981; J. J. Lynch, personal communication, April 5, 1983):

1. lack of time for effective counseling;
2. too many students to counsel (workload);
3. paper work associated with the keeping of student records, reports, schedules, and so forth;
4. outsiders expectations of the counselors roles; and
5. inability to solicit parental interest and response.

The majority of the counselors polled did not have a high level of anxiety. The difference between the anxiety levels of female and male counselors was small. Overall the counselors appeared to be coping effectively.

Similar results were found by Sears and Navin (1983) in a midwest statewide sample of counselors. Moderate degrees of stress were indicated in three prime areas: quantitative overload, role conflict, and role ambiguity. Particular items representing stress in these areas are listed in descending order of importance:

1. not enough time to see students (overload),
2. too much paper work (role conflict),
3. not enough time to do my job (overload),
4. too large a caseload (overload),
5. too many non-counseling guidance duties (role conflict),
6. teachers' lack of understanding regarding the counselor's role (role ambiguity), and
7. too many secretarial duties (role conflict).

No relationship was found to exist between stress and the demographic characteristics of sex, age, marital status, assigned grade level, and years of counseling experience.

A more recent study of stress in school counselors was done by Moracco, Butcke, and McEwen (1984) in a national sample of 361 usable returns. Counselors who would choose not to be counselors again perceived significantly greater stress associated with six factors: lack of decision-making authority, financial security, nonprofessional duties, professional job overload, counselor-teacher professional relationships, and counselor-principal professional relationships. Younger counselors and those in schools with the larger student enrollments reported more stress on two or more factors of the *Counselor Occupation Stress Inventory*.

Preventing Teacher and Counselor Burnout

The same guidelines that apply to managing teacher stress and preventing burnout are applicable to counselors. Common organizational stressors of these two groups can be considered in similar ways. Teachers and counselors need to take a team approach in combatting stress associated with organizational factors within the building as well as within the school system. Perhaps counselors have more flexibility and control in defining their role and their clienteles' roles. Counselors tend to have less stress and burnout than teachers. This sense of personal control reduces stress and also provides opportunity for preventing burnout. However, this role flexibility among counselors is also a source of the stress in the form of role ambiguity and role conflict. What follows is a brief summary of organizational stress for teachers and counselors. The order of these five stresses has no particular significance.

Role ambiguity, the first organizational stress theme of teachers and counselors, exists when they (1) lack information about work responsibilities, (2) lack clarity about work objectives, or (3) lack clarity about colleagues and administrators' expectations regarding the scope and responsibilities of the job. Role ambiguity creates uncertainty as to what is appropriate professional behavior.

Related to role ambiguity is *role conflict.* Role conflict exists when a teacher or counselor is torn by conflicting job demands or expectations. Too many non-teaching, non-counseling, or secretarial duties reflect this condition. Counselor ambiguity about their own role results in administrators assigning them activities that are non-guidance in nature. The role conflict can exist within the teacher or counselor as well as among teachers, counselors, and administrators.

Role overload is a third theme of teacher and counselor stress. Since the job boundaries may not be very well defined or of an unlimited nature, the idealistic, highly motivated professional is confronted with a never-ending stream of persons and possibilities and a shortage of time. Taking on the responsibility for somehow nurturing and challenging all students, solving every problem, even preventing problems from occurring leads one down the road to burnout. Too large a class size or caseload and the intrusion of too much paperwork or too many non-teaching, non-guidance responsibilities add to the role overload.

Inadequate resources and *non-participation in decision-making* are the fourth and fifth themes of sources of stress. Inadequate instructional materials and equipment hamper the professional's capability to accomplish learning objectives. Non-participation in decision-making means one has the responsibility for the job without being able to impact policy and procedures for carrying out the job.

How does a teacher or counselor manage the stress that comes from the previous five themes and other sources of stress? Let us look at some guidelines. The writer has expanded on ideas proposed by Boy and Pine (1980) as to how burnout can be avoided:

1. *Commit yourself to health and wellness.* First, one's life style should be an example of a holistic approach to health and

wellness. Incorporating the basic principles of good health and the skills of stress management into one's personal lifestyle insures more immunity to the stressors of the job as well as life.

2. *Clarify and define job responsibilities.* The role and responsibilities expected for the teacher and counselor should be clarified before making a commitment to the position. The role is likely to need continuous updating and definition to reduce role conflict, ambiguity, and overload.

3. *Increase professional competency.* Continuing to develop professional competencies through workshops, coursework, and readings increases the likelihood of improving motivation and performance. Seeking personal growth experiences adds to professional competency and immunity to stress. Matters such as time management, personal values, and professional expectations need to be reviewed.

4. *Become involved with the organization.* Counselors or teachers who do not involve themselves in the organizational problems and issues have little about which to complain when the school as an organization fails to meet their expectations. Counselors and teachers often are in a unique position with students to have a keen understanding of the dynamics of the problems. Consequently they need to be involved in the studying, planning, and decision-making process to reduce the stress for all persons in the system—students and staff.

5. *Associate with a support group.* The stress research literature consistently illustrates the value of a social support system both personally and professionally. Counselors and teachers can prevent burnout by associating with others who are committed to the profession.

MIND-BODY CONNECTION

The mind-body connection has been firmly established through scientific research (Allen, 1983). Exactly how they are connected and collaborate to enhance the existence of the total person still remains to be fully understood. The fact that they conspire, literally "breathe together" in secret, requires that we continue in our efforts to understand how to enhance as well as intervene in their conspiracy.

If the mind and body can influence one another negatively, they also have the capability of working together for positive results. In fact, most of the time they collaborate very effectively. We need to be mindful of this as we study methods and techniques for managing stress (Woolfolk & Lehrer, 1984). The intervention or control can occur through collaboration of the body and the mind. Therefore, one chapter has been focused on physical relaxation and two chapters are devoted to mental relaxation and control. Ultimately, control in the human organism resides in the mind, consciously and purposefully.

We now turn our attention to coping with stress. *Coping* is directed at managing or altering the situation or condition causing the distress or directed at regulating emotional response to the situation. Lazarus and Folkman (1984) call the former *problem-focused coping* and the latter *emotional-focused coping*. Both forms of coping are used to manage the stressful conditions as well as master the environment.

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CHAPTER 14

PHYSICAL RELAXATION AND ACTIVITY

> *TENSION does not come from outside you, it is something that you produce. Excessive TENSION is a nonverbal message from your body asking you to become more receptive, permissive, to let go and relax.* (Gunther, 1968, p. ix)

Physical activity is essential for the long term, healthy functioning of any animal, including human beings. It keeps the various body systems, organs, tissues, and cells in top condition for optimal performance. Secondly, physical activity is the body's natural method for reducing mentally induced physiological arousal.

Physical relaxation saves the body from excessive wear and tear. It conserves energy and prevents fatigue while enabling the body to renew its resources. Relaxing the body has the effect of relaxing the mind too. Frequently, this is the quickest and easiest route to mental and emotional relaxation.

We shall see how sensory awareness, touching, and breathing contribute to physical relaxation. Techniques of physical exercise and relaxation which reduce stress are exercising for fitness, progressive relaxation, yoga, massage, and recreational activities. These techniques are natural means for preventing the harmful effects of stress. Using these techniques to intervene in the stress arousal enhances our mental and emotional well-being.

PHYSICAL RELAXATION

Sensory Awareness and the Body Scan

Stress intervention and prevention rely on a constant awareness of mental and physiological arousal. Unless a sensory awareness is present, it is not possible to intentionally raise or lower the arousal. By heightening awareness of body and mental sensations throughout the day, we can alter and manage the stress response.

Sensory awareness means consciousness of sensory perceptions and sensations (Curtis & Detert, 1981). Messages from all parts of the body keep the brain informed of conditions and activities. The mind attributes meaning to the sensation. For example, these sensations get translated as muscle tension, pressure, temperature change, twitching, or tissue discomfort. Besides sensing the physical condition, the mind has an awareness of any emotional sensation which may be vague feelings of anxiousness, anger, sadness, guilt, excitement, contentment, or security.

Moment by moment of each day the individual is bombarded with a flow of information in the form of sensory input from the eyes, ears, organs, and tissues of the body. As we mature, the mind becomes busy and sometimes overloaded with thoughts of the external environment.

We become engrossed with goals, needs, problems, relationships, jobs, and chores. Gradually the awareness of body sensations is lost, cutting ourselves off from valuable information. Sensations are dulled and ignored. In some cases, physical and emotional pain are blocked from awareness until a loss of contact with sensations and feelings occurs. Only when the pain becomes intense does it break through to awareness. Over time this separation from feelings and sensations can result in considerable distress.

Sensory awareness training is the process of heightening an awareness of our bodies and feelings. This allows us to consciously tune in to the reaction of our bodies to external and internal events. We widen the range of sensory perceptions and increase our sensitivity to the sensations. Mind-body connections are strengthened through such retraining. Awareness of the differences between a state of tension and a state of relaxation are heightened.

Sensory awareness training can be done in different places and at different times, whether we are active or passive. We can *scan* our body for tension or relaxation while walking, sitting, or running. However, a sitting or lying down position with eyes closed is preferable because in doing so less distractions occur. We thus deepen our concentration as we attend to one particular part of the body.

Sensations associated with tension and arousal are muscle tightness, hardness, pressure, fatigue, gnawing, pain, aches, twitching, rapid sensation of heartbeat or pulse in different parts of the body, excessive muscle movement or a rigidity to movement, and impatience. Relaxation includes sensations of heaviness, warmth, looseness, letting go, tingling, slowing down, quietness, patience, and calmness. The body scan increases awareness mostly of muscle tenseness in the skeletal-muscular system, temperature of the skin system, and discomfort in the gastrointestinal system.

ACTIVITY: Body Scan

Use whatever position is convenient or comfortable for you at this moment. You are about to take a short inner journey through your body. Close your eyes or gaze at some spot in front of you. We want to sense where tension or uneasiness is in your body. As you focus your attention on your body, be aware of tensing, tightness, holding, or physical discomfort. Now, let us begin at the top of the head and work our way *toward the feet. Attend to the top of your head. Is there a tightness over the skull area? . . . How about the forehead . . . the eyes? . . . Is there a tightness, pinching, or holding around the mouth . . . clenching of the jaw? . . . Now, let's go to the neck and shoulders, is there tensing or even some pain? . . . Check both arms for tension, allowing your awareness to travel all the way to your fingertips . . . be aware of any tension. Go back to your shoulders and let your awareness drift down your back, being aware of any places of tightness or pain . . . Next, go around to your stomach area, are the muscles in this area tight? . . . Check for any jitteriness or pressure in your stomach such as gas pains . . . What is your breathing like . . . shallow or slow and deep? . . . Let's go to the pelvic area to see if you are tensing or holding muscles . . . Check both legs, first one then the other starting with the large thigh muscle, then going all the way down to the toes . . . becoming aware of any tension . . . Remember where you felt tension as you travelled through your body . . . Wherever you still feel tension, tense it some more . . . be aware of what it feels like . . . then let go, feeling the relaxation . . . Let's see if you can take responsibility for what you are doing* ***to yourself****. For example, you might say, "I am tensing my neck and hurting myself." All of your muscle tension is* ***self-produced,*** *and much of your physical discomfort is a result of this. Take a little more time to be aware of the sensations in your body, letting go as much as you can of any remaining tension . . . Now, become aware of your surroundings and take responsibility for what you do to yourself.*

Body Scan Technique

As you went through the body scan, likely you were able to let go of some of the tension you discovered. Various methods discussed later will be helpful in gaining deeper levels of relaxation. The primary purpose of the body scan is to become aware of where you tense yourself. Chances are that where you found tension in the body scan is where you typically tense your body.

Initially several minutes will be needed but as you locate where the tension often centers itself, you can go directly to that spot. With practice the scan can be done in just a few seconds. Then some relaxation response can be used, perhaps a brief stretch, deep breathing, or a walk across the room.

A basic problem in using the body scan or the mind and mood scans presented elsewhere is remembering to do it. A technique found to be very helpful in this respect is the wearing and placing of little reminders. Self-adhesive dots of assorted colors can be purchased at an office supply store. They can be put on a watch, telephone, appointment or lesson plan book, the steering wheel of the car, or any place where you will see it frequently as a reminder. They remind us to check for tension, then to let go and relax. Eventually, the eye and brain may ignore this dot. The color or placement of the dot will need to be changed.

Touching

Touching is sometimes described as communication through the skin (Montagu, 1978). A biological need for touch exists, sometimes called skin hunger. This need can be met through contact with another human being, although self-touching is important for its sensory stimulation and satisfaction. The daily washing done by dogs and cats is seen more as tactile stimulation rather than a cleaning of the skin or hair. As human beings we make contact with ourselves by holding a hand, putting our fingers to our face, rubbing or stroking a part of the body. Whether touched by self or others, the warmth of the skin temperature as well as the sensations of touch can give one a feeling of aliveness, reassurance, and calmness. More than the skin alone is touched, the whole person is. Touching stimulates the capillaries and increases blood flow to the area, shares body heat, and relaxes muscular tension.

Physical "strokes" (touching), especially from a person whom we love, are just as important as psychological "strokes" which affirm our value as a person. Without the physical "stroking" a significant deprivation occurs in the well-being of the individual. Our discussion here will include forms of reaching out to touch someone as well as being the recipient of touching. Included also are forms of self-touching and stimulation of the senses through the skin. Massaging is a potent form of touching but will be mentioned with muscle relaxation.

Reaching Out. Reaching out to physically touch someone can be done in several ways, depending upon ages and degree of acquaintance. The handshake is the more formal and represents a standard ritual for saying "hello," "so-long," or "let's remain friends." Touching on the shoulder or arm is generally a more spontaneous gesture and is usually acceptable. A hug may be used for a more intimate expression of love and acceptance. Hands may be used to alleviate a physical pain in a certain part of the body. They may provide security for a frightened person, comfort to a troubled mind, or acceptance to the lonely. The horseplay of poking and slapping, especially among boys, is an acceptable form of touching peers. Girls express the touching more openly and directly by holding hands, hugging, or putting an arm around the other person.

Healing, Comfort, and Touch. A caring or affectionate touch in time of physical or mental distress is comforting for most of us. Touching when under some distress has a therapeutic effect. Just what it adds to recovery from a disease or disability is still unknown. Dolores Krieger (1979), a professor at New York University School of Nursing, conducted classes in the use of a healing touch for nurses to use in encouraging the healing process in patients. She taught several thousand persons how to incorporate the therapeutic touch into their health care practices. To her it seemed to be a natural potential we all have to give and receive.

Written history of the therapeutic use of hands goes back more than 5000 years. Eastern and western civilization have written of its use. Today, except for a few religious groups of the Christian faith, it is almost nonexistent in its intentional use for healing in the United States. Time may prove this to be a sad commentary for an era in which medical practice is perceived by many as cold and impersonal. Technology, specialization, and machinery have taken over the personal touch of health care. However, gradually behavioral medicine research is providing some hard evidence that touching does elicit certain neurochemical, physical, and mood changes in the patient. For example, it causes changes in the patient's blood components and brain waves, and it elicits a generalized relaxation response. Touch is an underused resource for healing and nurturing the body, relationships, and the human spirit.

Breathing for Relaxation

The human body can do without some things for weeks, without water for days, but without air for only a few minutes. Air is the first food of the newborn child. Breathing is natural. It continues without conscious regulation, and it would therefore appear to be one human activity that cannot be botched. However, breathing can be constricted by emotions such as fear, anger, and grief; by tight clothing; or by chronically poor posture. It can also be contaminated by toxins or allergens in the air.

According to Allen (1983) most Americans are chest breathers (about 75%). Since infants are diaphramatic (stomach) breathers, chest breathing appears to be a learned behavior that is culturally valued. Early in life children are taught to suck in their stomachs and push out their chests which tends to shift the breathing effort to the chest area. A flat stomach is the cultural ideal. Chest breathing reduces the amount of oxygen intake; consequently, more rapid breathing is necessary for an adequate oxygen supply. We breathe on the average of 16 times per minute unless some thought or activity intervenes disturbing the breath's natural rhythm. The pattern of breathing changes according to one's state of tenseness, relaxation, or excitement.

Breathing exercises have been practiced for centuries in the Orient and India where it has been an integral part of mental, physical, and spiritual development. Westerners in the last two decades have begun to note the importance of correct breathing habits. Researchers have been studying its physiological and psychological effects. For example, breathing exercises have been found to be effective in reducing anxiety, muscular tension, and fatigue. It tends to lower the arousal created by the sympathetic nervous system.

ACTIVITY: Breathing Awareness

Directions. *Let's find out what your breathing is like. Stop whatever you are doing and pay attention to your breathing . . . Allow yourself to breathe naturally without any conscious effort on your part . . . What is your breathing like? . . . Try placing your hand on the spot that seems to rise and fall most as you inhale and exhale . . . Is your breathing slow and even or rapid and shallow? If you aren't sure, place your hand on this area . . . Continue allowing yourself to breathe naturally . . . and be aware of what this is like.*

Analysis of Outcomes. Let's check what you discovered in this breathing awareness exercise. If your breathing was somewhat shallow and rapid, you may be more of a chest breather than stomach breather. Such breathing does not make good use of the lower part of the lungs since they are not completely filled with air. Persons who are anxious tend to breathe many short, shallow breaths from the chest area. Breathing from the stomach gives the diaphragm muscle freedom to rise and fall, creating a larger air space in the lungs to be filled with fresh oxygen.

ACTIVITY: Breathing More Deeply

Directions. *Next we will practice breathing more deeply from the stomach with the full movement of the diaphragm. It helps to place your hands lightly across your stomach. Simply use your hands as an indicator of what is going on. Now inhale by* ***pushing*** *your stomach out and exhale by* ***pulling*** *it in. Let your stomach move out . . . and in . . . as you breathe . . . Now allow your breathing to be more natural without making any special effort. It may help if you visualize your stomach as a balloon or pouch that is filling up with air when you inhale . . . and emptying the air as you exhale . . . Continue for a minute or two.*

Analysis of Outcomes. How does the above breathing compare with how you normally breathe? Breathing from your stomach will be important to your getting the full relaxation benefits of deep breathing. When you are breathing deeply, the air should be flowing naturally with your chest and stomach moving in harmony, as you inhale and exhale. Most likely your chest will follow the movement of your stomach. If you are breathing from the abdominal area, the chest will show little movement.

Guidelines for Effective Breathing

Given that breathing activities are one of the most effective ways for quieting the mind and body systems, let us look at guidelines that can be helpful. No best method is suited for everyone, so you will have to experiment to find your personal way for getting optimal use of breathing control. Consider and select from the following those guidelines that will assist you.

1. Breathe through your nose. If possible, clear your nasal passages before starting the breathing exercise.

2. Close your eyes or gaze at some spot when practical. This alone reduces incoming data to the brain and gives a quieter brain wave pattern.

3. Breathing exercises can be done in a standing, sitting, or lying position. Relaxing in a sitting or lying position is preferable. Position yourself in as comfortable a position as circumstances will permit. Posture is one of the main factors restricting breath.

4. Loosen or remove tight fitting clothing.

5. Attend to your breathing rhythm or sound in a way that feels like you are flowing with it. If other thoughts come into your mind, let them go on by and continue attending to your breathing.

6. Practice regularly breathing slowly, a little more deeply, and evenly once or twice a day for periods of 10 to 20 minutes each time for the general relaxation benefits. Or, it can be practiced for one or several minutes to calm your mind and body in the midst of a busy day or in an anxious situation.

7. Imagine the sight or sound of a word with the rhythm of your breathing. For example, you might try using the word R-E-L-A-X. In so doing you are breathing R-E-L-A-X each time you exhale. If you exhale through your mouth each time, you also will experience more relaxation in the facial muscles.

8. Visualization and breathing can be associated with muscle relaxation in different parts of your body. You can visually imagine relaxation in any of your skeletal muscles, e.g., arms and legs. Smooth muscle relaxation, e.g., in the gastrointestinal tract, is also possible. Each time you exhale, see and feel waves of relaxation taking over the muscles. With each exhalation it is like you are breathing through and out that part of your body. In general scan your body for tension and try letting go of the tension in that part of your body each time you exhale. Or, see and feel your whole body relaxing from head to toe each time you exhale.

9. Count during breathing. Some people find counting during breathing a helpful device. You might try using the word O-N-E each time you exhale. Or, try counting from 1 to 10 and continue cycling the 1 to 10 pattern, using a number each time you exhale. Another variation is to count backwards from 10 to 1, and imagine with each number that you are becoming more relaxed, that you will reach a deep state of relaxation by the time you get to 1.

10. Sigh deeply as you become aware of tension. Sighing is the body's natural way to get more oxygen. We often sigh when beginning to experience some tension. By consciously using the sigh at various times during the day, we can release tension and replenish the oxygen supply. Sigh deeply, letting out a sound of deep relief as you expel the air. Repeat the sighing two or three times, perhaps no more than nine to twelve times.

11. Use caution by being aware of signs of difficulty. If you feel light-headed or dizzy during any of the breathing exercises, discontinue the practice for the moment. A ringing or buzzing in the ears, or a trembling feeling is a sign of hyperventilation.

12. Practice the breathing rhythm. It can help develop sensory awareness and a relaxed state.

13. Concentrate on the exhalation phase. It is important for a relaxation state.

14. Practice breath control during moments of waiting for transportation or an appointment, while driving the car, watching TV, or monitoring student work in the classroom. Breathing in a relaxing way can be helpful when waiting to speak before a group, when talking to an irate student or parent, for improving your bowling or golf game, or when confronting your supervisor with something that is really bothering you.

Relaxation breathing is one of the most useful methods for lowering arousal. It is private, takes only a few minutes, and can be practiced most any time and place. Students can easily learn breathing control as a technique they can use whenever they need to be more calm or alert. It is useful to help students settle down when first arriving in class. Other times it may be useful after long study periods, before, during, and after tests, or during some upsetting event.

PHYSICAL EXERCISE AND RELAXATION

Physical Movement for Fitness

Physical exercise is only one of several options for more effective coping with stress and maintaining wellness. Practicing meditation, yoga, progressive relaxation, or autogenic training produces some of the same benefits. However, for overall health no substitute has been found for physical activity. The body is made for activity. The inactivity of a sedentary lifestyle leads to lowered resistance to stress and disease, perhaps a shorter life span. Lethargy, excess weight, and generally being out of tune physically are additional consequences. Even the mind performs better when the body is fine tuned. Within reasonably individual limits, everyone should engage in regular, muscular activity for personal health. Physical movement is the essence of life and is essential to sustain life. "The unmoving water becomes the stagnant pool. The moving river cleanses itself. The unmoving body becomes a home for infection and depression. The moving body freely channels the energy of life" (Ryan & Travis, 1981, p. 105).

Advantages of physical exercise and vigorous physical activity have been extensively researched by Dr. Kenneth Cooper, developer of aerobic exercise programs. His summary of the benefits—all documented by scientific research—gives us the big picture (Cooper, 1982):

> Higher levels of energy for longer periods during the day.
>
> Improved digestion and control of constipation.
>
> A realistic way to lose and control weight.
>
> Bones that will continue to be strong and healthy as you grow old.
>
> Improved intellectual capacity and increased productivity.
>
> Better and more effective sleep.
>
> A very effective way to control depression and other emotional disturbances.
>
> Relief from stress at the end of a pressure-packed day, without resorting to the use of alcohol or drugs.

> Significant added protection from heart disease. (p. 107)

A major benefit of exercise for managing stress is the detoxification of the body through physical activity. Stress-related hormones that perpetuate the stress arousal are burned off (Allen, 1983). Lactic acid, which builds up in the muscles causing fatigue and a feeling of anxiousness, is dissipated. The movement strengthens internal organ systems so that the body has more resistance to psychosomatic disease. Movement of the muscles increases the flow of the lymph throughout the body, a frontline defense against viruses and bacteria. Ridding the body of toxic substances decreases anxiety and other forms of maladaptive mental and emotional arousal.

Three Types of Exercise

Exercise can be grouped into three major divisions, depending upon its function and the body systems it most influences—endurance, flexibility, and strength-developing exercises. *Endurance exercise,* commonly referred to as aerobics, conditions the heart and lungs and builds stamina. *Flexibility exercise* lengthens, stretches, and flexes muscles, thereby keeping the body relaxed and mobile, maintaining suppleness. Yoga is an excellent example. The third type of exercise, *strength-developing,* such as weight-lifting, strengthens muscles but does nothing to condition the cardiovascular system.

Endurance Exercise. Cooper (1982), who has helped revolutionize America's exercise habits, defined aerobic exercises as

> those activities that require oxygen for prolonged periods and place such demands on the body that it is required to improved its capacity to handle oxygen. As a result of aerobic exercise, there are beneficial changes that occur in the lungs, the heart, and the vascular system. (p. 13)

Heart and breathing rates are increased for a sustained period of time, greatly increasing the flow of oxygen and blood to all parts of the body in cardiovascular exercise.

To be effective, the exercise must raise the pulse rate to a certain level and sustain it for not less than 20 minutes, depending upon the type of physical activity. Examples of aerobic exercises are walking, jogging, running, swimming, bicycling, rope skipping, rowing, skiing, tennis, and vigorous dancing. Handball, racquetball, squash, and basketball can provide some aerobic effect. However, when an exercise causes much stopping and starting, the heart rate goes up and down, thus preventing one from getting the continuous aerobic effect that's available in brisk walking or jogging. Examples of specific cardiovascular benefits of aerobic activity include strengthening of the heart muscle (and likely a decrease in heart rate and blood pressure), a decrease in the low density fatty substances in the blood, thus a reduction in the person's risk of developing atheroclerosis, or hardening of the arteries.

Beyond the endurance effects, the aerobic exercises increase the flexibility and strength of the muscles and other body systems. Flexibility and strength-developing exercises on the other hand, do not increase endurance.

Several recommendations and cautions for engaging in endurance or *aerobic exercise* are presented:

1. Have a physical examination including an EKG, particularly if one is over 40. In addition to knowing the condition of the heart discuss with a physician any chronic back, knee, or foot problems that might be adversely affected by aerobic exercise.

2. Consult a good reference on aerobic exercise, especially if you are not participating in a planned and supervised physical fitness program sponsored by the school or community. Kenneth H. Cooper's book, *The Aerobics Program for Total Well-Being* (1982), is a good reference.

3. Start out slowly and gradually increase the demands you make upon the heart, lungs, and muscles. Pulse rate, breathing rate, and muscle and joint sensations can be used to monitor for the appropriate training effect and safety. Consult a heart rate table or use the following formula to arrive at an index for monitoring the pulse: Pulse Rate = 220 minus your age, multiplied by 70% (to be conservative). For example, 220 - 50 = 170 x .70 = 119. The training or target heart rate would be 119 beats per minute. Taking one's pulse for 10 seconds and multiplying by 6 several times during the exercise provides a basis for speeding up or slowing down. Thus a rate of 19 or 20 beats in 10 seconds would be the training rate for a person 50 years of age. This rate may be modified according to the condition of one's heart.

4. In using breathing rate as an index, exercise at a level where you could hold a conversation with a colleague without gasping for your breath while doing the exercises.

5. Use your muscles as indicators for determining the intensity and extent of your exercise. If there is any significant muscle soreness the following day, you have gone a bit beyond the extent of your physical fitness.

6. Exercise regularly with the ideal frequency of four or five times a week. Twenty to thirty minutes a day for a total of 80 to 90 minutes a week maintains the training effect for the cardiovascular and pulmonary systems. Weekend or now-and-then strenuous exercise increases the risk of injury or danger to one's health, since the body is not sufficiently strengthened to withstand the physical demands.

7. Do a few minutes of warming up prior to strenuous exercise. Gradual warmup increases flexibility and coordination. Likewise a gradual cooling down after vigorous exercise is important. For example, walking after running continues to contract and flex the muscles, but gently so more of the blood can return to the heart and brain. This helps prevent dizziness, stiffness, and soreness.

Flexibility Exercise. Flexibility exercises lengthen, stretch, and flex the muscles. Joints are kept limber. The movement and pressure stimulate the endocrine glands and increase blood and lymph circulation to all parts of the body. Without adequate exercise, parts of the body over years become "frozen," that is, tight and stiff. Muscles and joints can be kept limber through stretching exercises that are practiced daily. For the most part, these exercises are gentle and pleasant. They enhance balance and grace, helping to improve body image. Body awareness, coordination, and the capability to relax improve.

Note how a dog does flexibility exercises after lying in one position or place for a period of time. Upon rising, it stretches forward, then backward. After shaking for a few seconds, it may finish off the exercises by rolling from side to side while lying on its back. A final shake leaves the body totally relaxed.

We have become a sedentary people as machines and electronics have replaced physical labor for accomplishing our work. Housework, farm work, and factory work no longer provide opportunity for sufficient muscle movement to maintain flexibility. Some cultures have had flexibility exercises for thousands of years. Yoga is one such example of a practice that includes flexibility exercises that can be done without any equipment and in the privacy of one's home. Calisthenics, although more vigorous and less gentle than yoga, has been associated with sports in the United States. It parallels many of the yoga movements, thus maintains flexibility in the muscles and joints. Additionally, it builds up muscle strength, but has little or no effect on conditioning the cardiovascular system.

The reader is referred to a good book or training program on yoga, calisthenics, and stretching exercises. Generally flexibility exercises include stretching, reaching, and extending the arms and legs in different ways that concentrate on the main muscle groups, like different parts of the arms and legs, the stomach, the back, and the chest. Examples are stretching and reaching toward the sky or the ground, doing a body roll with clasped hands around bent knees, push-ups, sit-ups, and pull-ups.

Strength-developing Exercise. The third approach to physical fitness through movement is to strengthen the muscles. Activities, such as weight lifting and weight training, build up muscle mass and strength. *Isometric* exercise concentrates on contracting a set of muscles, then relaxing them. For example, contracting the biceps or upper arm muscle for 10 or 15 seconds, then relaxing is a typical isometric exercise. Pushing against a door-jamb, or pulling up on the chair in which you are sitting are other examples.

Exercises which require contraction of a muscle, then movement of a joint and/or an extremity are called *isotonic*. Weight-lifting is a prime example. They build muscle mass and strength, maintain flexibility, but like all exercise that concentrates on building strength, do little for endurance. It does not increase lung capacity or cardiovascular functioning unless combined with certain exercise machinery. However, the tensing and relaxing of muscles do provide physical relaxation and another option for managing stress.

Whatever the type of exercise and exercise plan in which one engages, it should be based upon sound principles. It should at least be satisfying if not fun. One can be encouraged by physical, mental, and emotional feelings of well-being gained from physical activity. Exercising with a group or at least with another person increases the likelihood of it becoming a part of one's daily life.

Progressive Relaxation (PR)

Relaxing by Tensing Muscles. Progressive relaxation (PR) is a deep muscle relaxation technique. Large muscle groups from the hands and head on down to the feet are tensed, then relaxed in sequence until the entire body is in a deep state of relaxation. A progression reduction occurs of muscle tension and a reduction of a feeling of anxiety. This technique for physical relaxation was developed by Edmund Jacobson, a physician, and was first published in the book *Progressive Relaxation* in 1929. His latest description can be found in the book, *You Must Relax* (1978). Other explanations, exercises, and guidelines can be found in Bernstein and Borkovec (1973), Charlesworth and Nathan (1982), and Curtis and Detert (1981).

The body responds to anxiety provoking thoughts and events with muscle tension. This physiological tension, in turn, increases the subjective feelings of anxiety. A build-up of lactic acid in the muscles accompanies this tension. Chronically tense muscles cause fatigue, muscle tightness, stiffness, and soreness. Blood circulation is inhibited.

Getting rid of the residual tension is the purpose of progressive relaxation. It has been found helpful in the treatment of muscular tension, anxiety, insomnia, fatigue, neck and back pain, and muscle spasms. Practiced once or twice daily or as needed can keep the body in a deeper state of relaxation. Greater awareness of body sensations is gained, consequently muscles are relaxed as we feel them tightening. It brings an immediate quieting of the mind and body, thus enabling one to concentrate better. Hyperactive individuals experience a significant quieting down.

Cautions for PR. A frequent discomfort comes from tensing too much. If a pain lingers *afterwards,* it is likely from tensing too tightly or too long. Feeling a stiffness or soreness *while* tensing is indicative of chronic muscle tension in that area of your body or of a permanent injury. If soreness exists the next day, it is likely because of stretching unused muscles or stretching them too tightly. Due caution will need to be used in accommodating a permanent injury, especially in the back area. Certain exercises can aggravate a back condition while others can strengthen and heal. Care always should be taken in tensing the neck and back. Over tensing the toes and feet can result in muscle cramping. Persons having a serious heart problem should refrain unless approved by a physician.

Guidelines for PR. The guidelines which follow may assist you in personally using them or leading a group in PR.

1. Position yourself in a position that requires little muscular effort. The instructions are for a sitting position in a comfortable chair. But they can be modified for a reclining position, either in a reclining chair, on the floor, or in a bed.

2. Clothing should be comfortable and loose. Outer garments such as coats should be removed since they inhibit stretching, tensing, and relaxing.

3. Find a place where the noise is minimal, the lights can be dimmed, and the temperature of the room is comfortable.

4. Practice twice daily. Like learning any set of skills, practice makes it easy. Having the instructions on a cassette tape, even with one's own voice, enables greater concentration on the tensing and relaxing.

5. Scan the body regularly to identify a tense muscle group. Apart from practicing PR daily, its value is in scanning the body regularly, then relaxing the tense parts. Whenever one becomes aware of a tense muscle group, that muscle area can be tensed and relaxed.

6. Build a daily muscle relaxation exercise as part of a comprehensive approach to stress management. Reminders to check for muscle tension are necessary, particularly until it becomes habitual. Use colored tape or self-adhesive dots as reminders to become aware of any tension, then relax. Dots the size of an eraser on a pencil can be attached to places such as your watch, telephone, desk, or steering wheel of your car.

7. Become aware of those muscle groups that become most tense for you and under what condition, activity, or emotional change. Certain muscle groups tense more frequently

or are more difficult than others to relax. For example, the neck and shoulders are vulnerable areas for those whose work requires precision in thinking or performance. Dealing with people can be a pain in the neck, too.

Tensing and Relaxing Exercises. Following these basic steps for each muscle group will give quicker and deeper results in relaxation. Each exercise includes these steps in sequence:

1. Focus your attention on the muscle group that you are tensing. Do not tense other muscles but allow them to remain in a relaxed state.

2. Hold the tension for a period of about five seconds. During this time study the tension and be aware of how it feels.

3. Let go of the tension and feel the relaxation. Be aware of the contrast between the tension and relaxation. Relax as you sense the looseness and smoothness of the muscles. Enjoy this relaxed condition for as much as 20 to 30 seconds. Repeat this sequence at least once before going on to the next muscle group.

Instructions for Tensing and Relaxing

In Table 14.1 are presented instructions for tensing and relaxing major muscle groups and areas of tension. Apply these instructions as you tense and relax yourself. You can progress from one muscle group to the next or use them selectively for those areas that seem tense.

Variations of Progressive Relaxation. The progressive relaxation procedures just described are essentially those developed by Jacobson (1929, 1978) with some further refinements made by clinicians. Several variations are suggested for your use:

1. Completion of the full sequence of exercises may not be needed or desirable. Any muscle group can be relaxed, e.g., the mouth and jaw area, without doing any of the other exercises.

2. When doing the full sequence, you may start with the hands and arms, the head, or the feet. Individual preference can be followed.

Table 14.1
Instructions for Tensing and Relaxing Major Muscle Groups and Areas of Tension

Major Muscle Group and Area of Tension	Tensing and Relaxing Instructions
1. Hands and Arms	
Hand: The back of your hand, fingers and the wrist	Tense the muscles in the right hand and lower right arm by making a tight fist. Hold for at least five seconds. Feel the tension. Now relax. Notice the difference between the tensing and relaxing. Repeat the same procedure. Now do the same thing with your left hand. Finish by tensing and relaxing both hands together.
Lower Arm: The forearm and the wrist	Hold both arms out in front of you with palms up, bend the hands down. Feel the tension in the hand, wrist, and forearm. Then relax. Repeat the same procedure. Now extend your arms out in front of you but with palms down. Bend your hands up. Feel the tension. Relax. Repeat the same procedure. Now let both arms hang loosely at your side.
Upper Arm: The bicep muscles	Start with your right arm. Bend the elbow, touch your shoulder with your fingers, and tense the bicep just like you want to show off your muscles. Feel the tension, then relax and notice the contrast. Repeat the same procedure. Now do the same thing with your left arm. Finish by tensing, then relaxing both arms together. Now let both arms hang loosely at your side.
2. Head, Face, and Throat	
Forehead and Scalp: The entire forehead and scalp area	Wrinkle your forehead by raising your eyebrows as high as you can. Feel the tension in the forehead and scalp area. Now relax, notice the difference between tension and relaxation. Repeat the procedure. Next frown by pulling your eyebrows down as far as you can. Feel the tension, then relax. Repeat the same

Table 14.1. Continued.

	procedure. Let go of all tension, then relax. Repeat the same procedure. Let go of all tension in the forehead and scalp area. Feel the smoothness of the muscles.
Eyes and Nose: The eyelids and muscles around the eyes, nose and upper cheeks	Squeeze your eyes shut and at the same time wrinkle up your nose. Feel the tension, then relax. Repeat the procedure. Next roll your eyes left and right, up and down or rotate them both directions. Finish by opening your eyes as widely as you can, then relaxing them. Now feel the relaxation of muscles around your eyes.
Mouth and Jaw: The area around the mouth and the lower face	Bite your teeth together and pull the corners of your mouth back. Feel the tension, then let go. Now press your lips tightly together and extend them as though you are sucking a straw. Feel the tension and relax. Next open your mouth widely, then relax. Now pull your mouth to the left side of your face, then to the right. Repeat any of the above exercises until this part of your face is deeply relaxed.
Throat and Jaw: The muscles inside the mouth and the throat area	Push your tongue against the roof of your mouth. Feel the tension, then relax. Clench your jaw tightly, then relax.
Entire Head and Facial Area	Try a final tensing and relaxing by making a face. Scrunch up your face so your eyes squint, your nose is wrinkled up and your mouth is pulled back. Now your face feels smooth and relaxed as you let go of any tension left over.
3. Neck and Shoulders	
Neck: The muscles in the back of the neck, at the base of the scalp, and across the shoulders	Drop your chin down against your chest. Press down hard enough so you feel tension under your chin and at the back of your neck. Now lift your head and press it backward. Roll your head to the right, then forward to your chest, then to the left and back to where you started. Go slowly and gently. Repeat this at least twice in the same direction. Next, do the same exercise in the other direction. Relax with your head in a normal position, stretching it in whatever way you need for working out remaining tension spots.

Table 14.1. Continued.

4. Chest, Shoulder, and Upper Back	
Muscles in the Chest, Shoulders, and Upper Back Area	Take a deep breath, hold it and at the same time pull the shoulders back, trying to make the shoulder blades touch. Feel the tension around your ribs, shoulders, and the upper back. Exhale slowly and feel the relaxation as you return to a natural position. Now pull your shoulders as far forward as you can, then as far up, as far back, and as far down as you can, making a kind of circular motion. Repeat this at least twice. Feel the tension and relaxation. Next go in the opposite direction in your rotation of the shoulders. Sense the looseness and relaxed feeling in this part of your body.
5. Lower Back, Stomach, and Hips	
Lower Back: The muscles across the lower back area	Begin by taking a deep breath and sitting up straight. Pull the shoulders back and arch your back so your stomach sticks out. Exhale and let all the air and tension flow out. Repeat this procedure. Next bend forward arching your back the other way with your head down to your knees and your hands touching the floor. Feel the muscles stretching. Return to a normal sitting position and feel the relaxation. Repeat the procedure.
Stomach and Hips: The muscles in the abdominal area and hips	Take a deep breath and hold it as you make your stomach muscles hard. Just tighten them up as though you were going to hit yourself in the stomach. You should feel a good deal of tightness in the stomach area. Breathe out and feel the relaxation as you do let go of this tension. Repeat the procedure. Next breathe out as far as you can, feeling the tension in your stomach area as you hold your breath. Now let go and allow yourself to breathe naturally, noticing the difference between tension and relaxation.
6. Hips, Legs, and Feet	
Hips and Upper Legs: The muscles in the upper and lower parts of the thighs	Gently hold fast to the bottom of your chair. Press your heels down hard on the floor. Feel the tension around your hips and the hardness of the large upper

Table 14.1. Continued.

	leg muscles. Relax and notice the difference between tension and relaxation. Repeat the procedure.
Lower Legs: The muscles from the knees to the ankles	Hold both legs straight out in front of you. Point your feet and toes away from your head. Feel the tension in your legs and on top of your feet. Relax and drop both feet on the floor. Now extend your legs again, but point your feet and toes toward your head. Feel the tension in the calf muscles and around your ankles. Relax and drop both feet. Notice the relaxed feeling.
Feet: The muscles around the ankles, over the top of the feet, the arch and ball of the feet, and the toes	Extend both toes pointed away from you. Then turn both feet inward and at the same time curl your toes. Gently tense the muscles just enough to feel the tension and relax. Now try moving each foot in a circular motion, feeling the stretching and tensing. Relax. Repeat but reverse the direction and relax! Try spreading your toes, then relaxing, letting all the tension go out of your feet. Now put both feet flat on the floor, take a deep breath and relax.
7. Body Review	
	Scan your whole body and recognize how it now feels more relaxed. Let the muscles of your body relax even more as you do a body scan from head to toe. Muscles that still feel a bit tight can be tensed, then relaxed.
	Next, try tensing your whole body at one time. Take a deep breath and feel the tension all over your body. Hold for several seconds, then let go. Let all the air out and feel the deep relaxation coming over your entire body. The tension is flowing out like the air escaping from a balloon. Enjoy the relaxed feeling.

3. The tensing and relaxing exercises can be adapted to sitting on a chair at your place of work, waiting for a traffic light in your car, or while waiting in the grocery line at the supermarket. Simply use social discretion and safety considerations.

4. Powerful relaxation effects can be attained by combining breathing with tensing and relaxing. Inhale and hold your breath when you tense and exhale when you relax. This enhances the total relaxation effects.

Other Physical Activities

Yoga. Yoga represents the oldest known system of exercises developed to enhance health and the integration of the body, the mind, and the spirit. Because yoga is holistic in philosophy it is of great value for stress reduction and for the overall enhancement of well-being. Control of breathing and physical exercise are two basic *Hatha yoga* methods for increasing muscle flexibility, stimulating the endocrine glands, and greater serenity about life in general. Different schools of yoga give different emphasis to breathing, exercise, and meditation. While Hatha yoga consists of a series of breathing exercises and physical postures, other branches of yoga give greater emphasis to meditation. The physical well-being and the meditation postures lead to a greater realization of the spiritual nature of life.

Yoga has been described as the gentle way to exercise. One is advised to move slowly, with concentrated awareness, to avoid strain or pain, and to coordinate breathing with movements. It requires no special equipment and can be done most anywhere. It can be self-taught, i.e., the breathing and the exercises, but a teacher or class is very helpful. Many of the stretching exercises that joggers use for warming up are yoga type movements.

Yoga promotes a high degree of body awareness. When practiced daily, it maintains muscle and joint flexibility. Circulation is increased throughout the body. Over years it maintains a suppleness of the muscles and joints. Yoga or yoga type exercises are recommended for all ages as a lifetime practice.

Yoga or yoga type breathing and physical exercises can be found in such references as Carr (1972; 1974); Nuernberger (1981); Ryan and Travis (1981); Seiler and Renshaw (1978); Rama (1979); and Rama, Ballentine, & Hymes (1979).

Massage. Who doesn't like to be massaged, whether one is six or sixty-six years of age? Massage can have a relaxing and beneficial health effect. Physical and mental anxiety can be reduced. Notice how animals will stroke their bodies with their tongue, roll on the floor or ground, and rub against an object for stimulating the skin and relaxing the muscles. The mechanics of massage increase circulation and metabolism. Fluid is forced out of the tissues. Swelling and pressure due to excessive fluid are reduced. Besides heightening our awareness of body sensations of being physically relaxed, a good massage creates a relaxed mental state.

If one does not have available a trained masseur (e.g., a physical therapist, nurse, or school athletic trainer), a relative or friend can learn to massage. If no one is available, massage yourself. Starting with your toes, work your way up to your neck, kneading your muscles as you go. Include your arms and hands as well as your scalp. An excellent book that is complete for the layperson including a section on self-massage is The Massage Book by George Downing (1972).

Recreation, Leisure, and Chores

Play Time. Embodied under this heading are a whole array of activities that contribute to physical and mental fitness. When one is a participant rather than a spectator, physical movements of the body such as walking, stretching, bending, pulling, and pushing become a part of living. The title of the play, "Stop the World, I Want to Get Off," gives us the mental attitude for enjoying the relaxation of recreation, sports, hobbies, home improvement, gardening, dancing, or daily household or outdoor chores.

Our attitude and expectations regarding activities such as those previously listed determine whether each activity is relaxing or stressful. If one is highly competitive and must excel or win, whether it be in dancing or playing softball, the experience may only add to our tension and fatigue. Research by Belloc (1973) and Belloc and Breslow (1972) has indicated participating in "moderate exercise two or three times a week" is a positive health behavior. It was one of seven factors that contributed to life expectancy and health of over 7000 adults studied for a period of five and one-half years. Physical activities such as gardening were included in the above category.

Household and outside chores are not ordinarily viewed as pleasant activities, particularly when one has the weekend or a day off from work.

However, if they were viewed as contributing to our health and longevity, perhaps they would be more palatable. Just think of the additional calories burned.

Walk Time. If your mental set is to keep the body physically fit, many daily opportunities for moments of exercise will occur. When we are creative in looking for ways of incorporating exercise into each day, the following provide possibilities. They may be more attractive if you tell yourself that as an extra benefit your body will burn six calories, more or less, for each minute you walk.

1. Walk to work when the distance is reasonable, or take your bicycle when weather permits.

2. Instead of always looking for the parking space closest to where you want to go, park in one further away.

3. Become a "stair person" by taking at least several flights of stairs instead of always taking the elevator.

4. If you have a dog, walk the dog more often, faster, or farther.

5. When taking a break, try walking instead of sitting down.

6. Instead of always looking for the shortcut, take the longer route to the restroom, store, restaurant, or wherever you are going.

7. Try standing to do some of your work instead of sitting.

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CHAPTER 15

INNER RELAXATION AND IMAGERY

Thus, with the use of imagery, we may recapture the past, enrich our present, and shape our directions toward the future. With imagery, we can recapture the inner elements so long disowned by Western cultures, and join the inner with the outer, bringing together the dark and the light, as part of the integrated process of being who we are in this world. (Forisha, 1979, p. 8)

In the holistic approach presented in this book, the interaction of mind-body systems has been emphasized. The practice of relaxation is a prime example since mental and physical relaxation are intimately related. Tension or relaxation in one system inevitably affects the other (Benson, 1979). When mental and physical relaxation are both achieved, the potential for maintaining low levels of stress arousal is maximized.

In the sections that follow, two approaches for coping with stress are presented which use primarily mental or cognitive techniques. The first section introduces the use of imagery and self-suggestion for relaxing the mind and the body. The second section describes meditation as an inner pathway to peace, harmony, and awareness.

MENTAL RELAXATION AND CONTROL

Inner Relaxation Through Imagery

Basic Technique. Uses of imagery were discussed at length in the chapter on Creativity, Imagery, and Imagination. Here we shall limit ourselves to the use of imagery for reducing stress, overcoming negative emotions, improving performance, and setting goals. These techniques can be used for reducing one's own stress or integrated as part of one's teaching or counseling activities. The language may have to be changed for the age group and the circumstances. Recording the instructions and activities on cassette tapes may be useful.

Visualization and guided imagery are effective for reducing muscle tension and fatigue as well as for quieting the mind. Imagery is effective in treating many of the stress related and physical illnesses including headaches, insomnia, bad moods, chronic pain, and general anxiety or anxiety related to a specific situation (Korn & Johnson, 1983). When combined with deep breathing imagery can have a quieting, therapeutic effect upon body organs through the autonomic nervous system. Its use for treating psychosomatic disorders has been pioneered by Lazarus (1977) and recently summarized by Sheikh (1984). The use of imagery in conjunction with standard medical treatment of cancer and other illnesses is being explored by Simonton, Matthews-Simonton, and Creighton (1978). Singer, a pioneer in research on imagination and daydreaming, has tested clinical and daily use of imagery and fantasy for managing stress, enhancing our health, and enriching our lives (Singer & Switzer, 1980).

For students imagery for relaxation has proven particularly useful for quieting the body and mind after a recess, lunch period, or physical activity. Students who behave aggressively may find it easier to quiet down through these methods. Hyperactivity is reduced. Almost all students can benefit from a relaxation exercise before taking a test. Pleasant and quiet imagery increases readiness for learning.

The ability to visualize varies with each person. For children visualization seems natural, although with increasing age visualization tends to become inhibited through academic and cultural training which emphasizes verbalization—the use of word and number languages. However, we are all biologically and mentally equipped with the potential for making greater use of this silent partner in coping with stress and enhancing our well-being.

Prerequisites and Precautions. Certain conditions facilitate the use of imagery (Witmer & Young, 1985). *Readiness* reduces distractions and opens the mind for spontaneous and directed images. Visual distractions can be controlled by closing the eyes or gazing at a spot straight ahead. Sounds can be closed out or accepted as background noise. Being in a comfortable position helps support the body and free the mind. Initially one can focus on a picture or sound for quieting the mind. Attending to slow and even breathing after taking a deep breath or two adds to the mental readiness for imagery.

Warm-up exercises can be used to increase *vividness,* that is, attain a sharper focus on the picture, sound, emotions, or other imagery sensations. The individual can be asked to look at concrete objects in the room, then with eyes closed describe the objects. Pictures and sounds that are clear have greater potential for attaining the desired outcomes.

Controllability is also important for successful use of imagery. Two parts to this control are inhibiting the undesirable images and the other is developing images that are desired for achieving our goals. Unwanted images can be viewed uncritically, then replaced with a desired image. A technique to assist in controlling the imagery is *cueing,* that is, giving the person an instructional set to focus on either the desired *outcome* or the *steps* to achieve the outcome.

Practice is an essential condition for developing and fixing the imagery in one's mind. Practice begins in the educational or counseling setting, then is transferred to home practice. Then, when appropriate, the imagery needs to be practiced in real life situations.

Because imagery is a natural activity of the human mind, problems or precautions are minimal. Occasionally persons may resist participating when the instructions are given by someone else because it appears as though they are giving away control. In reality however they are learning to exercise more control over their own consciousness. Being honest about your purpose in using imagery will probably prevent suspicion about what you really want to do with their "minds."

Participants are usually reluctant to leave a deep state of relaxation and pleasant imagery. Transition statements are suggested to help the person move from the inner state of contentment to an outer awareness and activity. Use something like, "Stay relaxed and calm as you open your eyes and return to where we are now. You will feel alive and refreshed as you get ready to begin your next task." Allow a minute or so of quietness before moving onto another activity.

When the experiences are negative, imagery tends to evoke a much fuller range of sensory arousal than words. Informing the person of this possibility and pacing the imagery can prevent the person from being overwhelmed by the emotional arousal. Caution should be taken in using imagery with persons who are overusing fantasy and storytelling as an escape.

ACTIVITY: Visualizing the Body

Place yourself in a sitting position . . . Close your eyes and take a deep breath . . . Hold it for four or five seconds . . . Then let all the air flow out rapidly, allowing yourself to go limp . . . Now by use of your mind relax your whole body, try seeing yourself as a floppy rag doll . . . Your chin is resting on your chest . . . Your arms are hanging loose at your side just like the rag doll . . . See your legs hanging free to move in any direction you choose . . . See your entire self as a floppy rag doll, limp and relaxed . . . Feel the comfort, calmness, and peacefulness of being relaxed . . . Take a moment to sense and see parts of your body that still feel tense . . . What is this tension like? . . . For example, the tension in your stomach may feel like a rope tied in big knots . . . Or your head may feel like it is wearing a cap much too small and is pressing against *your scalp . . . Now visualize yourself or something getting rid of that tension . . . See the knots in the rope loosening up, becoming untied and disappearing . . . Or the wind is blowing that tight cap off your head . . . You feel the breeze blowing your hair . . . Your scalp now feels loose . . . Once again, see your whole body as a floppy rag doll, feeling the deep relaxation . . . As you begin to think of your next task, continue to be relaxed as you feel energy moving throughout your body . . . You now feel alert and alive, ready for your next task.*

Favorite Quiet Place. No matter where you are, you can always go to a special place in your mind, either real or imagined, where you feel safe, calm, and contented. For each person the place is likely to be unique. It may be the bedroom, a favorite chair or sofa, under a shade tree, a place in the woods, the mountains, the seashore, a park, or a place you create in your fantasy. When you become tense, need to quiet down before the next event, or just need a few minutes of "time out," take an imaginary trip to that special, private place.

ACTIVITY: Imagery of Your Favorite Place

Find a place where your body feels comfortable and supported . . . . Close your eyes and let all the tension drain out of your body . . . . Breathe slowly and deeply, letting each breath fill your body with relaxation . . . . As your body quiets down, let your mind become quiet and blank . . . . Now in your mind's eye, go alone to a favorite quiet place . . . . A place where you feel safe, calm and contented . . . . You are alone and you can do whatever you want to . . . . You feel safe and calm like everything is okay . . . . Nothing can harm you . . . . Just enjoy the safe and comfortable feeling . . . . Now you have a place to go whenever you want to . . . . You can go there to rest, to think, to be alone, to feel good no matter where you are . . . . Slowly return to the place where your body is . . . . Gently open your eyes . . . . You can go to that place whenever you want to . . . . It will always be there.

Blowing Away Bad Feelings. Feelings are mental states along with physical sensations in our body. These neurochemical reactions that give certain sensations in our body affect our health and outlook on life, for better or for worse. Prolonged negative feelings such as anger, anxiety, sadness, or depression create stress, consequently unnecessary wear and tear upon the body. The activity which follows will help you get rid of those feelings through visualization.

ACTIVITY: Imagery of Bubbles That Blow Away Troubles

Find a place where your body feels comfortable and supported . . . . Close your eyes and allow your whole body to relax . . . . Breathe in and out slowly, deeply, and evenly . . . . Become aware of any bad feelings you have as you review what has happened to you today (they may be feelings of sadness, loneliness, anxiousness, anger, or guilt) . . . . Now let these bad feelings and the thoughts that go with them become bubbles in your mind . . . . Imagine that as you exhale, these bad feelings are bubbles that blow away . . . . Try exhaling with your mouth open so you hear the sound of the air rushing out as you blow away the bubbles . . . . You can feel a breeze blowing as it carries the bubbles away . . . . You can no longer see them or feel them . . . . Some have broken, others have drifted out of sight . . . . You feel free and light, very much alive.

Light-Centering for Aliveness. This exercise makes use of light and warmth for quieting the mind and body. But it also centers on feeling alive and alert. During days or seasons of hot weather, you may wish to substitute moonlight and coolness for sunlight and warmth.

ACTIVITY: Imagery Using Light Centering

Find a place where your body feels comfortable and supported. Close your eyes and let your whole body relax. Breathe in and out slowly, deeply, and evenly. Now imagine that you are in a place where you like to be . . . . It may be in your house, the out-of-doors, the mountains or the lake . . . . Be any place where you feel comfortable, alive, and healthy . . . . Imagine the area around you being filled with bright, clear sunlight . . . . Let the light and warmth enter the top of your head . . . . See and feel the light and warmth flowing down through your body, down through your spine, lighting up and warming the way to your feet . . . . Now feel the warmth and see the bright light in the center of your body, in the area around your stomach and hips . . . . Bathe in the light and warmth, feeling brighter, and filling yourself with energy . . . . You are feeling great . . . . Enjoy basking in this light and warmth for a minute or two . . . . Now remember this feeling as you open your eyes, feeling quiet but alert and full of energy.

Relaxing with Nature. Nature scenes are effective for use in guided imagery. You can be specific in the scenes and details suggested or allow the participant more freedom to create and fill in the scenes. Music or nature sound recordings can evoke rich imagery. Students can be encouraged to write their own scenes and share them with others in the group. Recording the fantasy scenes on cassette tapes allows one to be passive while listening. A classroom or library might include a relaxation station where students can listen to relaxation tapes through headphones. Relaxation exercises using nature scenes have been summarized by Charlesworth and Nathan (1982) and recorded for children by Lupin (1977).

The list which follows suggests nature scenes or imagery trips that evoke physical relaxation and a quieting of the mind. Create your own scene in your mind, write it down, or record it on a cassette tape:

Sunny beach
Tropical island
Lake or ocean
Mountain top
Mountain path
Woods
Valley scene
Field of flowers, grass
Babbling brook
Clear fishing stream
City park
Quiet city street in early morning
Sloping hill
Meadow
Log cabin in the woods
Clouds against a blue sky
Huge tree (willow or oak)
Trip to a star
Sunrise or sunset
Tree house
Sailing
Lying in the shade under a huge tree
Desert

Music and Leisure Reading. Listening to music and reading for pleasure have always been popular forms of mental relaxation. Not all music or reading material calms the mind. For examples, themes and words of some music are very pessimistic and depressing. Some tempos and rhythms are more relaxing than others. Dairy farmers learned many years ago that playing soothing music in the barn during milking time increased milk production. Music can be used for inducing fantasy such as the nature scenes mentioned in the previous activity. You can add calming background music to the visual imagery scenes of nature. Whatever the nature of the music or reading material, it should produce a positive, peaceful experience.

Visualizing Performance

Visual images are a powerful tool for controlling our mind and feelings, and for bringing about desired changes in behavior. Earlier references have noted the many different uses of visual imagery, e.g., creative problem-solving, relaxing the body, enjoying a rich fantasy life, managing pain, and as an aid in overcoming an illness. Images like words have the power to evoke neurochemical responses in the mind and body. They serve as models and patterns for guiding our behavior, performing everyday tasks, and accomplishing our goals.

Visualization has been used for decades by outstanding athletes and others to improve their performance. Mental practice of a skill is one of the most useful applications of visual images. However, the individual should be familiar with the skill to be learned either through observation of someone modeling the skill or having practiced the activity itself. Tennis champion Chris Evert Lloyd and football player O.J. Simpson have reported their use of mental rehearsal for their individual sports. Images are now regularly employed by U.S. Olympic teams in their training. Ordinary uses for many of us might include improving physical skills, rope-jumping, tennis playing, free-throw shooting in basketball, dancing, art and craft work. Images also can be used to improve mental skills which are important in games such as chess and subject areas such as physical science.

In addition to performance improvement, visual images are effective in reducing performance anxiety. To put it in the positive, images are useful for creating a relaxing and confident mental state while rehearsing an activity that is likely to induce stress and challenge. Visualizing ourselves carrying out an activity in a confident and competent way increases the likelihood of our being successful.

Consider, for example, the use of imagery in preparing for a dental appointment, giving a report, making an announcement, leading a discussion, answering a question, driving through heavy traffic, or being assertive. Mentally practicing any of the above situations while seeing ourselves as relaxed, confident, and competent prepares us to perform more effectively. Even if the situation does not unfold the way we have rehearsed it, our confidence should allow us to "flow" with the event, responding intuitively to the best of our ability.

Guidelines for Performance Visualization. Certain guidelines can assist you in the use of visualization for practicing performance or participation. They apply to the practice of physical and mental skills as well as coping with a stressful situation or mastering a challenging event:

1. Select and briefly describe to yourself the skill you want to practice, the stressful situation with which you need to cope, or the challenging event you want to master. It may be the first time you have faced this exact event or it may be a familiar scene. Remember that some actual experience is important for rehearsing a physical skill.

2. Begin by relaxing when you practice visualization. The mind will be more receptive by positive suggestions when you are deeply relaxed. Close your eyes or select a spot in front of you at which you can gaze.

3. Visualize the way you want to perform the activity, keeping in mind the desired outcome or goal. See the "correct" or most effective way to perform the task or participate in the activity. Be sure not to visualize past mistakes or inappropriate behavior. Stay with the desired behavior.

4. Create as sharp an image as you can in the scenario you play in your mind. If the setting you are imaging is one in which you have never actually been, create a scene in your fantasy. Keep it simple so you can focus on the event itself.

5. Practice the event or situation for at least four or five minutes. Play the scenes over and over through the movies of your mind. Rehearsing the event several times during the day or week will strengthen the pattern for performing the activity.

6. Remain in a relaxed condition throughout your visualization. If tension becomes noticeable, scan your body, see yourself relaxing and letting go. Breathe deeply then slowly, evenly, and naturally. Continue with your scenario.

7. End the scene the way you would like it to be, feeling confident and in control. You have done it the best way you know how.

ACTIVITY: Performance Visualization

The previous guidelines can be used to create one's own imagery without cues or the following script can be used for guiding the imagery. Identify a task or event for which you want to feel more confident and competent.

Close your eyes or pick out a spot at which you can gaze . . . . Scan your body for tension, relax, and let go . . . . Take a deep breath, or two, then breathe slowly and naturally . . . . Let go of any worries and just pay attention to your relaxed and calm feeling . . . . Now picture in your mind what you want to achieve by visualizing the situation . . . . Allow a picture of the setting to appear on the screen of your mind . . . . The scene may be real or imagined . . . . See yourself in this place (standing, sitting, walking, and so forth) . . . . Notice details like shapes, arrangements, colors, sounds, or scenery . . . . Look at the person, people, objects, or scenery that will be part of your activity . . . . See, hear, and feel what is happening . . . . See yourself in the picture, feeling calm, relaxed, and in control of what's happening inside you . . . . Now begin seeing yourself practice what you need to do . . . . Let the scenes flow one after another . . . . As you do this, you see yourself as being in control, feeling confident and capable (take two or three minutes to go through the scene) . . . . Before you replay the scene take a deep breath or two, feeling relaxed . . . . Continue practicing the situation and seeing yourself doing OK . . . . You are doing what you want to do in the way you know best . . . . See the ending the way you would really like it to be . . . . Now end your imagery by feeling confident about your performance and positive about yourself . . . . Open your eyes and continue to feel good about the way it turned out or the way you coped with it.

Visualizing Goals

Visualizing performance gives one practice in mastering a skill or coping with a situation. It focuses on the method of achieving an outcome. Visualizing outcomes strengthens goals important to us as ideal, life achievements, short-range objectives and everyday accomplishments. Such goal programming begins early in life as children visualize and fantasize themselves being certain kinds of persons, doing certain things, and accomplishing certain satisfactions, successes, and achievements in life. Idols and heroes in the arts and sciences, history, and contemporary life influence what we aspire to become. Images we have of these outcomes motivate us toward opportunities for their fulfillment. They are visual tape recordings that serve as a map for navigating our way toward some destination.

Visualizing goals can be used for daily, short-range, and long-range accomplishments. They may pertain to a job, a possession, a relationship, completion of a certain task, a change in oneself, increased prosperity, a happier state of mind, improved health or physical appearance, or whatever. Very few if any of us go through a day without having some goals in mind. The inclusion of future-oriented goals increases the likelihood of success.

Consider the following goal exercises as examples of how visualizing goals can help us master and achieve desired outcomes. Goals that are fairly easy to achieve should be included so that you won't become discouraged. Create a clear picture or idea in your mind of the object or situation exactly as you want it. Picture yourself in the situation as you desire it and see yourself as accomplishing it. You might even draw or describe a physical picture of what it is like. Let go of any negative images that appear along the way:

1. Image what you want to do (or are required to do) between now and the end of the day.
2. See yourself completing the tasks that are important for tomorrow.
3. Picture what you want to do this next weekend.
4. Picture what you would really like to do during a week or two of vacation within the next year.
5. Imagine the kind of person you want to be—the personality characteristics you would like to have.
6. Picture the kind of friend you would like to have. Or, visualize the type of relationship you would like to have with someone whom you already know.
7. Visualize two or three different jobs you think you would enjoy as a career.

8. Visualize how you would like to appear physically as a person. Include only those features that seem humanly possible.

9. Visualize what you would like to change about yourself in the way of an undesirable habit or behavior. Focus on the new habit or behavior.

10. Visualize what the five greatest accomplishments might be for you and your life.

Visualizing goals in response to the previous suggested activities stores them in our memory for reminding us, motivating us, and guiding us in seeking out opportunities to achieve the desired outcomes. However, short- and long-range planning, personal preparation, risking, and revising goals according to reality are necessary for realistic achievement. When unrealistic goals become a source of discouragement by adversely affecting our health and happiness, they need to be revised or abandoned.

MEDITATION—JOURNEY INTO INNER SPACE

Restricting or Expanding Awareness Through Meditation

Meditation comes from a Latin root word meaning to consider or reflect upon and is akin to a Greek root meaning to care for or think of. The practice of meditation creates a deep state of mental and physical relaxation which enables us to seek out things ordinarily out of consciousness and focus on them uncritically one at a time. The *aim of meditation is personal knowledge and inner harmony* rather than the attainment of intellectual knowledge.

Techniques or exercises for meditation are designed to produce a change in consciousness—a shift away from the active, outward-oriented thinking to a quiet, inward-directed awareness and reflection. It is a deliberate attempt to separate oneself or to disengage from the flow of daily life for a short period of time. We turn off the active mode of our normal consciousness and enter a complementary mode of the unconscious. Meditation is described by Ornstein (1972) as a "technique for turning down the brilliance of the day, so that everpresent and subtle sources of energy can be perceived within" (p. 124). Perhaps a right hemisphere activity takes over while the left enters a state of idleness and neutrality. Meditation is an experiential exercise involving the focusing of one's attention uncritically on one thing at a time. It bypasses the usual reasoning, analyzing, and evaluating of our thoughts, feelings, and actions.

Generally meditation has been associated with religious doctrines and spiritual disciplines as a means of becoming one with God and the universe, finding enlightenment, and achieving selflessness and other virtues. In a recent book, Benson (1984) explored the power of faith combined with meditation. He suggested that persons take meditative or prayer phrases from their own religious or cultural background. Combining the relaxation response with one's personal faith can produce powerful inner effects. This faith factor involves principles and practices that are not limited to any one religious or philosophical system.

Meditation can be practiced independently of any particular religious or philosophical orientation (Benson, 1975). Regardless of one's religious or philosophical orientation, meditation tends to reduce tension and inner discord, increase self-knowledge, and normalize the functions of the organism.

Two basic approaches or phases are useful for altering our state of consciousness through meditation. One is the *restriction of awareness*, the other *opening up of awareness* (Ornstein, 1972). One is structured, the other unstructured. In the restriction of awareness one's attention is focused on the object of meditation through repetition of a word, sound, or image. This approach to meditation is structured in that one carefully defines the inner activity that one is working toward (LeShan, 1974). Breath counting or using the word "one" repetitively as a mental device is an example of a structured meditation. Using one point of concentration separates us from the daily, on-going activities and hassles, freeing the mind from all distractions. Thereby the mental energy is directed to one object. Benson, in the book *The Relaxation Response* (1975), described the behavioral and physiological aspects of this meditative technique.

Opening up to awareness is a second approach that can follow the restriction of awareness previously described. This aspect of meditation occurs after a narrowing down of awareness to one point of concentration and distractions are neutralized. Then our awareness is allowed to open in a passive way to whatever thoughts or images appear on the horizon or surface on the sea of our thought. It is unstructured at this point. Our attention is freed to drift from one object to another. We become an observer, being non-judgmental and letting thoughts come and go. They are like birds flying across the sky or objects floating by us as we drift with the current of the stream. Going with these reactions and feelings gives the mind a wider range in which to work than a structured meditation. This less structured form of meditation frees the emotions and thoughts that may be inhibiting growth and change (LeShan, 1974). Attending to and openly exploring these thoughts, feelings, and images lead to the discovery of new meanings and inner truths, resolution of conflicts, and greater inner peace and harmony.

For the novice meditator begin with the restriction of awareness by staying with the one object of concentration. Physical relaxation and mental quietness can be expected. One may choose to stay with this structured approach. However, after practice some may choose to go from the restriction of awareness to the opening of awareness. This latter approach to meditation has been described by Carrington (1979) in a workbook and on cassette tapes. Based on her clinical experience as a psychologist and her investigation of centuries old meditation practices, Carrington has developed a semi-structured format for "Clinically Standardized Meditation."

Purpose and Benefits

Although eastern cultures have realized the benefits of meditation for thousands of years, only in the last two decades have persons in the United States begun to recognize its value. Recently meditation has come under scientific study by psychologists, medical researchers, and physiologists. Most recent evidence indicates that the benefits of relaxation are enhanced when a meaningful word or phrase from one's religious beliefs or personal philosophy is used (Benson, 1984). Publications are now appearing on meditation in Christianity (Rama, Bouldin, O'Brien, Teska, Arpita, Rothluebber, & Arya, 1983). Meditation on the basis of clinical and experimental evidence can benefit the one who regularly practices it in several ways.

Physical Relaxation. Although the results vary according to the technique used, there is a tendency for a *decrease* in oxygen consumption, respiratory rate, heart rate, blood pressure, muscle tension, lactic acid in the blood, blood cholesterol and level of emotional arousal. A significant *increase* occurs in the quieting brain waves (alpha waves), metabolic efficiency, and energy available to the body and mind.

Increasing Mental Alertness. Most forms of meditation significantly increase electrical activity of the brain that is associated with a state of calmness, contentment, yet alertness. This state of mental relaxation when practiced regularly tends to heighten one's everyday awareness of sensory stimuli and creates an openness to the environment around oneself.

Improved Health and Wellness. Some aspects of meditation appear to be psychologically and physiologically more beneficial than sleep. Meditation is being used singly and conjointly in treatment for such conditions as high blood pressure, tension and migraine headaches, cancer, arthritis, ulcers, and respiratory diseases such as asthma and allergies.

Beyond using meditation for lessening illnesses and stress that have already occurred, consider its potential for enhancing health and wellness. Through the verbal and visual symbols in our brain we have a communication network via the autonomic nervous system and the brain chemistry to every cell in the body. A thought or image held in the mind can affect hormonal balance, blood flow, and metabolism.

Enlightenment. Meditation can be more than quieting the mind and body, allowing them to regenerate. Some forms of meditation emphasize the enlightenment or personal knowledge that is gained in the process. Objectively and quietly reflecting upon one's inner self becomes a source of inner wisdom. Those seeking spiritual knowledge beyond the self through prayer and meditation believe that a supreme being, creator, or some universal force is the source of wisdom.

Improved Interpersonal Relationships. Meditation can influence our personal relationships. Empathy and openness to others seem to increase with meditation. Potentially, destructive emotions such as guilt, hostility, and fear may emerge and be resolved during meditation. Resolving these emotions frees us to enter into relationships in healthier ways.

Basic Conditions

In Benson's studies (1975, 1984) of meditative practices among several cultures in various regions of the world, he identified four basic elements of meditation that were later documented in his laboratory research. These conditions elicit what he termed the Relaxation Response. He does not try to account for the spiritual or mystical aspects of meditation.

1. *A quiet environment.* A quiet, calm place with as few distractions as possible is ideal. However, with practice it is possible to meditate with a steady noise in the background or even while running or traveling in a car or subway.

2. *A comfortable position.* A sitting position with no undue muscular tension should be sought. Two common options are use of a comfortable chair or using a cross-legged position on the floor. One should sit erect with the back held as straight as possible. The body should be in balance with gravity. If sitting against a wall, a small pillow may be useful behind the neck. Avoid meditative sessions immediately after a heavy meal, when you are overly tired or hungry, or have had insufficient sleep. Tight fitting clothing should be loosened or changed. You should feel relaxed and well grounded. Your eyes should be closed unless you choose to gaze at a spot or object.

3. *A mental device.* A word, sound, object, or symbol is very useful for shifting the mind from logical, external thought to one point of concentration. This device might be a word such as "one," "peace," or "love;" or a sound such as a fan, a waterfall, or the ocean surf on the beach; an object might be a candle or a plant; a symbol might be a cross, star, or abstract design. This mental device helps break the train of distracting thoughts, prevents "mind wandering," enabling us to disengage our minds from the many thoughts that keep the mind and body aroused. It is the key to eliciting the Relaxation Response. Attention to the natural rhythm of breathing induces some relaxation and enhances the repetition of the mental device. If one is using a word or short phrase, it can be synchronized with the breathing, e.g., each time you exhale you breathe the word or phrase. This mental

device enables us to restrict our awareness to one point of concentration. In some forms of meditation it is called a *mantra*.

4. *A passive attitude.* A "let it happen" attitude is essential. One tries to stay totally in the moment, attending to the mental device. The mind is emptied of all other thoughts and distractions. When thoughts, imagery, feelings, or distractions drift into your awareness, note them, let them go by, and simply return to the mental device. Do not evaluate or judge them. Worrying about how well you are doing or criticizing yourself will give you the opposite of what you are looking for. Factors which inhibit a passive attitude are a sense of time urgency, impatience, and an active effort to make it happen or perform successfully.

Additional Guidelines

Motivation to practice is as important to meditation as to the success in any other stress-coping activity. Although the actual process is passive in nature, a commitment to take 15 to 20 minutes a day for meditation is a prerequisite. The desire to discover and explore one's inner state of consciousness is basic. The first minute or two of meditation can be preparatory in nature by doing the body scan for tension, then relaxing as much as possible before going further. Attending to your breathing and breathing a little more deeply, slowly, and evenly creates readiness and relaxation. In fact, some forms of meditation use breath counting or some form of attending to the breathing as the focal point for the entire meditation.

The frequency and duration that one meditates can vary, but 15 to 20 minutes once or twice daily is a good rule of thumb. In the beginning it may be easier to stay with 10 or 15 minutes until some success and reinforcement occurs. Even five minutes may be advisable in the early sessions. One should not use an alarm clock to signal the end of the period. Unless you fall asleep, the mind will know intuitively when 10 or 20 minutes have expired. A sense of time urgency or an expectancy of an alarm to ring will be distracting to your meditation. If a timing device is more quieting to use, have it be a soft, pleasant sound. The time of day can vary. Refrain from meditating after a full meal or after drinking coffee, tea, or colas. Caffeine acts as a stimulant and counteracts the calming effects of meditation.

Basic Activity in Restricting Awareness

This form of meditation is comparable to Benson's (1975, 1984) Relaxation Response. The prime purpose of restricting awareness is quieting of the mind and body systems. The preparation for the meditative period involves those steps first discussed under Basic Conditions and Additional Guidelines.

Various alternatives to the mental device suggested in Step 3 of the activity can be used. Several different breathing techniques might be tried. Try saying "one" upon inhaling and "two" upon exhaling, continuing this for the period of the meditation. Or try breath counting from "one" to "ten," then backwards from "ten to one," repeating this procedure for the length of the meditation. The words "in" and "out" can be used as you inhale and exhale or you can just be aware of your breathing without the use of any other mental device. Other words or short phrases to which one is drawn might be used in place of any of those listed: for example, peace, calm, relaxed, shalom, love, or quiet. If one has a particular religious orientation, words or phrases from the sacred writings may be very useful in focusing your attention (Benson, 1984). The phrase should be rather short so that recalling these words is not a task. Allow these words to establish their own rhythm as you silently say them.

Sounds can be used as a mental device to focus attention. A waterfall or a babbling brook, the roll of the ocean waves on the beach, the patter of rain or the whistling of wind, all of these natural sounds, can be made the focal point for awareness. Even the hum of distant traffic, the distant ticking of a clock, or certain repetitive sounds in music can be used to focus attention and restrict awareness. You may prefer to remain inwardly silent and listen to the sound of your breathing or attend to the sensations of your abdomen rising and falling, without interfering in any way. Imaginary sounds that we hear silently in our mind also can provide many possibilities.

ACTIVITY: Meditation for Restricting Awareness

Based upon guidelines and suggestions from Davis, Eshelman, and McKay (1980):

1. *Seek a quiet environment.*

2. *Take a posture that is comfortable, scan your body for tension, and relax. Close your eyes or pick out a spot at which you can gaze.*

3. *Become aware of your breathing. Breathe through your nose. Inhale, exhale, and pause. Breathe in an easy and natural way. As you exhale, say silently to yourself, "one." Continue to breathe in and out, saying "one" each time you exhale. Try this for 10 to 20 minutes.*

4. *When thoughts or distractions take your attention away, let go of them and come back to "one." Do not worry about whether you are doing all right. Simply return to your mental advice, "one," and continue.*

5. *When you decide to stop meditating, keep your eyes closed and continue to sit quietly for a minute or two. Be aware of your thoughts, feelings, and body sensations. Now open your eyes very slowly and become aware of your surroundings. Take time to appreciate whatever benefits you received.*

Basic Activity for Expanding Awareness

Here our intention is to attain all the benefits of mental and physical relaxation, and to be open to expanding awareness. We continue to use the mental device or mantra to still the mind, but instead of continuing to bring ourselves back to it we let it come back to us. Other thoughts and images are neither sought nor avoided. Their appearance or disappearance is seen as a natural part of the process. One is not critical of these thoughts and images. Some new meanings may be discovered. If disturbing thoughts are present, allowing them to play over and over during meditation can allow the negative aspects to dissipate (Carrington, 1979). Whether these thoughts are negative or positive, the process can have a calming and harmonizing effect, leading to contentment and a clear headedness afterward. One person has described it as clearing cobwebs from the mind.

ACTIVITY: Meditation for Expanding Awareness

Follow the same steps as in the restricting awareness meditation. However steps 3 and 4 must be altered to allow for the free flowing of the *mental device along with your spontaneous thoughts and feelings. This form of meditation may be compared to your being in a rowboat on a gentle stream but without oars. You just let the stream take you where it will. You simply flow with it. Treat these thoughts and feelings as though they were clouds drifting across the sky. Just watch them come and go, neither trying to push them away nor stopping them. This is all part of a natural process of the mind clearing itself and seeking an inner harmony. Finish your meditation the same as in restricting awareness by sitting quietly for a minute or two, being aware of your thoughts and feelings, then opening your eyes very slowly and becoming aware of your surroundings.*

Cautions and Tension-Releasing Side Effects

Cautions. Because meditation is a natural process of the human mind, very little risk occurs in its use. Most of us at times take one-minute type meditations. However, meditation like any other human behavior can be misused or abused. It should not be used as the primary treatment for serious medical or emotional problems. If it is used as an aid in managing high blood pressure, it should be in consultation with a physician. Its use during depression should generally be avoided. Drug prescriptions for such medical problems as hypertension and diabetes need to be monitored carefully because meditation may alter the required dosage.

Beginning meditation during a time of heavy stress is not advisable since progress is difficult. Continuing the practice of meditation during stress may require a more structured approach such as described under restricting awareness. Using meditation with physical exercise during high stress periods makes a powerful antidote for stress.

Although no minimum age has been identified at which the practice of meditation might begin, the adolescent years would appear to be about the earliest for regular practice (Carrington, 1979). The maximum number of minutes for the meditative period might be kept under the age of the person; e.g., a 14 year old person would use 14 minutes as the maximum time. If meditation is used with younger children, it could best be used only occasionally and as a quieting technique. Restlessness and limited ability to remain silent and concentrate make it difficult.

Tension-Releasing Side Effects. At times one may experience momentary discomforts due to tension-release sensations during meditation. Carrington (1979) reported tension-releasing side effects such as tingling, unusual heaviness, floating sensations, warmth in particular parts of the body, slight numbness in the hands or feet, floating aches or pains, a feeling of suddenly wanting to laugh or cry, feeling angry for no reason, or worried or anxious during the meditation. These symptoms generally dissipate by the end of the session. Sometimes they occur between meditative sessions which suggests that a lot of tension is being released.

Generally these symptoms should be ignored during the session. Should these symptoms or other forms of discomfort continue or be frightening, the session should be stopped. Perhaps a more gradual approach with shorter periods of meditation will be more satisfactory. Keeping the meditation structured in the form of restricting awareness reduces the likelihood of such side effects.

Resources

Several resources may be helpful to the beginning meditator and to counselors for use with particular counselees. Workbook type formats for learning to meditate have been developed by Carrington (1979) and Davis, Eshelman, and McKay (1980). Two other sources useful for understanding meditation are Emmons (1978) and LeShan (1974). In the book *Beyond the Relaxation Response* (1984) by Benson are explored the power of faith combined with meditation.

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CHAPTER 16

BECOMING THROUGH BELIEVING

Coping by Controlling Our Thoughts

> *Medical and scientific research is demonstrating ever more clearly that the things we can touch, taste, and measure may frequently have to take a backseat to what we* **perceive** *or* **believe** *to be real. It's how we interpret reality, or how our body "sees" the concrete world around us, that is important. To put this another way, our personal powers and potential for well-being are shaped by the negative or positive ways we think.* (Benson, 1984, p. 4)

To control our thoughts we must stop and listen to the inner communication in the form of a private monologue or dialogue that takes place most of our waking hours. Some of this inner communication in the form of words and images tends to occur automatically with hidden messages that are self-defeating to our goals and well-being. After becoming more aware of these meanings, we can use techniques to mediate their effect upon us. Techniques discussed in this chapter are using the mind scan, thought stopping, here and now awareness, and coping self-talk. Fundamental and most important is the challenging and changing of mistaken ideas we have about the way things are or should be. The second major section of this chapter is entitled "Changing Mistaken Ideas." Correcting our behavior to be congruent with a change in belief can lead to more pleasant feelings as well as more successful behavior.

CREATING OUR OWN SCRIPT AND SCENES

> For a good part of their waking life, people monitor their thoughts, wishes, feelings and actions. Sometimes there is an internal debate as the individual weighs alternatives and courses of action and makes decisions. Plato referred to this phenomenon as an "internal dialogue." (Beck, 1976, p. 38)

Using the Mind Scan Technique

The brain is the *control* center for all inner processes and the *mediating* center for all transactions with the environment. Much of this regulation and transaction is on our automatic pilot. The activities are carried out without our consciously monitoring or initiating them. However, the genius of the human organism is its capability to consciously override the automatic pilot, take over and with full awareness direct or program how we wish to respond. This conscious control occurs through the language of words and imagery, mostly pictures. By thoughts and images we can arouse the body, create certain emotions, and engage in desired activities. As was discussed in the chapters on emotions, most of our feelings come from thoughts and images. When someone says they are depressed and feeling bad, most likely they have been engaging in sad thoughts.

The mind scan, as well as the mood and body scans described previously, is essential to self-control. A mind scan can be done most any place and at anytime. It may take only a minute or two, however, the success generally is better when we have several minutes that are free from distractions.

ACTIVITY: Mind Scan Instructions

Stop whatever you are doing and turn your attention inward. Close your eyes or gaze into space, and sigh deeply once or twice. Begin by listening to your thoughts or watching the pictures that come on your screen . . . . Let your mind drift to wherever it wants to go . . . . It may continue attending to the thoughts you had before the scan, or it may go elsewhere, to something deeper and underlying your conscious thoughts . . . . Are your thoughts about something in the past or future, or in the present moment? . . . . Even if you're thinking about something that may happen five minutes from now, you are in the future . . . . Let your mind be free to drift some more . . . . Do the thoughts suggest a theme? . . . . How would you describe your thoughts in the form of a newspaper headline? . . . . Now use a phrase or sentence and an image, if possible, to sum up these thoughts . . . . Lastly, ***decide*** *what you want to do about these thoughts or images . . . . You may want to continue with them, or substitute others that will be healthier or more beneficial to you . . . . Know that you can have* ***control*** *over these thoughts. Now continue with what you want to do, being aware of positive or negative thoughts and images.*

Specific techniques for thought stopping, thought substitution, and changing irrational beliefs and faulty reasoning are useful after one becomes aware of thoughts and images.

Thought Stopping Technique

Thought stopping is a technique that was initially developed by behavior therapists (e.g., Wolpe, 1969) for the treatment of obsessive and phobic thoughts. More recently it has proven useful for stopping the everyday worries that all of us have. Controlling the painful thoughts of worrying reduces the overall level of stress. These recurring, nagging thoughts fall into three categories:

1. Thoughts about the future whether five minutes or five weeks hence. Anticipating some harm, danger, or catastrophe in words and images induces anxiety, sometimes more than the actual event itself.

2. Thoughts about a past event such as the loss of a friendship, a material possession, or an opportunity. Ruminating about losses or even anticipated losses creates sadness and regrets.

3. Thoughts about how one erred or failed to comply with expectations or moral beliefs. Guilt and anxiety may result from worrying about "shoulds," "oughts," and "musts." Thoughts repeated over and over in our mind about something bad happening and our own inadequacies in managing the event create negative emotions. Obsessing about one's limitations, failures, and losses results in feelings of depression.

Worrying is based upon the mistaken notion that expending negative mental energy about the situation will create some kind of magic that will make it turn out all right or prevent a catastrophe. It is akin to a superstitious belief that if one doesn't worry, something even worse will happen. Basic to worrying are anticipations that something will go wrong or not turn out to the way one wants it, and doubt that one is capable of managing or controlling the situation. Self put-downs regarding one's worth or competency increase the level of stress both in body and mind. Negative images, mostly pictures in our mind, are the silent partner to verbal thoughts (Forisha, 1979; Glasser, 1984). They are even more powerful in creating disturbed feelings. Techniques for controlling our thoughts apply equally to controlling our images.

Instructions for Thought Stopping Technique. Three steps appear to be essential for using the thought stopping technique (Davis, Eshelman, & McKay, 1980; Lazarus, 1971). With practice, this technique can be applied when the stressful thoughts begin to occur in the midst of worrying:

> Step 1. *Identify the thought.* State in your mind what the worrisome or stressful thought is. Be aware of the flow of your thoughts and the feelings associated with them. Label the stressful thought, e.g., "I am worrying about whether the award presentation will go all right."
>
> Step 2. *Use a startle interruption of the stressful thought.* A startle technique is used to interrupt the repetition of the thought. It has to be strong enough to override the thought or force it out. Then allow the mind to go blank and empty itself of the stressful thought. Neutral or positive thoughts may flow in. The startle

technique that is most practical is to yell "STOP" out loud if you are rehearsing in privacy and learning to quietly yell "STOP" in your mind whenever you want to blast out an ongoing stressful thought. When rehearsing the interruption of stressful thoughts you can use an egg timer, alarm clock, or tape recorder with a three minute timing that will startle you with the sound in the midst of the worrying. Snapping a rubber band you have around your wrist will serve the same purpose. Whatever one uses should be accompanied by saying "STOP" inside your head, since on most occasions this technique will be the only one practical to use.

Step 3. *Substitute a positive, assertive thought for the stressful one.* Old thoughts will keep coming back unless a new one is substituted. The assertion should be tailored to counteract, challenge, and negate the stressful thought. For example, instead of saying, "I might do something stupid in presenting the award," say "I've done this before, I know what to do, and I'll do what I'm able to do." Other possible thoughts are, "Worry won't make any difference," "I'll just keep my mind on what I have to do, not on fear." Taking a deep breath and relaxing also helps. A significant learning from thought stopping should be, "I can stop my thoughts; therefore, I have some control over how I feel."

Special Considerations in Thought Stopping. Initial efforts should be made with thoughts that are only moderately stressful. Later, one can use the technique with very strong thoughts and be successful in overriding them. Sometimes, however, powerful thoughts might best be allowed to play out their energy, particularly immediately following a strong, emotional experience. The thought stopping technique takes time to learn. Allow several days or weeks of frequent practice before judging its success. The same steps are followed if one is dealing with a stressful image.

Thought stopping is not a substitute for problem-solving and action. It should not be used to continuously avoid dealing with a situation or condition that needs resolution. Creative problem-solving can be substituted for the stressful thoughts. Once there is some resolution or when plans are made the stressful thoughts tend to fade away.

Alternative techniques to the thought substitution step are to sing, hum, or whistle when stressful thoughts occur. Even when done very quietly they tend to override the stressful thought. Chewing gum, tapping one's finger, or engaging in some other rhythmic body activity tends to have the same effect. These techniques should be used with awareness and discretion and not allowed to become compulsive habits.

Here and Now Awareness Technique

Akin to thought substitution is the practice of "escaping" to the present moment. Living fully in the moment removes us from worrisome thoughts that usually focus on the future or the past. Very often the moment poses no threat, harm, loss, or failure. The body does not distinguish between thoughts and images of the past, future, or present. It always responds in the present tense as though the event were happening now, thus arousing the body systems through neurochemical and neuromuscular action to deal with the present. Too often when we could enjoy the moment and celebrate the temporary, our mind keeps bringing up the past or the future. Even a fleeting thought across the screen or our mind is enough to elicit a stressful response.

Dossey (1982) has written a thought provoking book on how our experience of time is related to disease, pain, and health. Our sense of urgency speeds up the body systems and its rhythmic functions such as heart rate and respiratory rate. Continual participation in linear, fast moving time events can result in a chronic sense of anxiety and urgency, leading to various types of "hurry sickness." When time is expanded, slowed down, or stopped, changes in physiology, chemistry, and mental states are evoked. Dossey (1982) described the time altering relaxation techniques

> *any* device or technique that expands one's sense of time can be used as an analgesic! . . . There are undoubtedly biochemical correlates to imagery, visualization, hypnosis, biofeedback, and meditation. (pp. 47-8)

By being in the moment no sense of time urgency occurs. Time seems suspended, standing still.

Knowing that we have control over our existence for the moment enables us to take charge of where we spend our time. Nature, sports, games, friends, drama, reading, music, arts, and crafts all allow us to escape to the moment. Television provides a readily available means of escape. Even during our working moments we can minimize anxiety by flowing with the moment instead of anticipating something going wrong. Bothersome and worrisome thoughts deprive us of much happiness.

Consider trying the following activities to help appreciate and enjoy the sensory experiences of the moment:

1. Next time you are walking, running, or driving to work, let your senses experience all the sights, sounds, and smells of nature.

2. Next time you are watching a program on television, let yourself be totally with the event. Refrain from replaying what happens tomorrow, or what your innermost thoughts are saying.

3. Select your favorite music. Let go of everything else and flow with the music as though you were part of it.

4. When taking a bath or shower, stay totally in the moment and enjoy the sensory stimulation of the water, soap, rubbing, and sounds.

Guidelines for benefitting from the here and now awareness suggest letting yourself become a part of the experience by opening all of your sensory channels. Stay with the flow. If thoughts or images of the past or future appear, let them go by, bringing your attention to the object or experience of the moment.

Stress-coping Thoughts and Self-talk Technique

Self-talk and Images as the Source of Emotions and Behavior. Our brain is continuously active as a center for receiving information through the various sensory modalities. Much of this information is processed unconsciously and responded to automatically. However, a portion of our brain consciously controls and even overrides the autonomic nervous system. This conscious control comes through *words* and *images,* left and right hemisphere functions of the outer layer of our brain. The brain also generates its own information in the form of self-talk, a steady flow of thoughts in the brain that seem to arise from self-observation and observations about the environment. Images of all kinds including feelings and visualizations create thought and neurochemical responses. These thoughts take the form of an inner monologue or dialogue that can enhance our well-being as well as disturb and destroy our functioning effectively. Our self-talk rather than outside events causes our emotions.

Regarding images, the pictures in our heads (especially the visual) have to be replaced with ones that are more effective for coping and mastery (Glasser, 1984).

A major theme of this chapter is that *you are in charge of yourself*. Because our self-talk and imagery program our bodies and minds to feel and act in prescribed ways, we can attain more control over ourselves and our environment by changing the self-talk and imagery. Positive self-talk creates positive feelings of optimism and confidence. Negative self-talk creates unpleasant feelings of anger, anxiety, sadness or guilt. Self-talk is a primary cause of our emotions. For example, let us look at the effect of negative statements about oneself in the following situation:

> **Event**
>
> Having to speak before a small group of persons, some of whom you know, and others whom you have never met.
>
> **Self-talk**
>
> I never could speak before a group.
> I'll be nervous.
> Watch me make a fool of myself.
> I don't have anything to say.
> They'll see how stupid I am.
> I'll lose their respect if I don't do a super job.
>
> **Emotional Response**
>
> Anxiety. Worry and physical symptoms may occur as a result of the self putdowns.

Coping Self-talk Technique. Let us continue with the previous example to see how one can control feelings and behavior by altering the self-talk. To do so we must be aware of the negative thoughts, then do something to intervene in their flow. There are four different time periods—before, at the beginning, during, and after the event—during which it is important to keep the thoughts positive and productive. The following statements illustrate the kinds of self-talk that will be helpful in coping with the stress of speaking before a group. Some element of faith in one's potential to cope has to accompany the self-talk:

Before Event (Preparing)

I'll just upset myself worrying.
I need to learn how to be confident when speaking before a group.
What I need to do is think about what I can say.
I'll do some reading and talking with others.
I'll have something worthwhile to say.
My outline and notes will assure me of something to say.

Beginning of Event (Getting Started)

I'm ready for this. I'm a little anxious but I'll try to change this to excitement.
My notes will give me security.
I want to be relaxed and in control.
Just keep my mind on what I have to do, not on fear.
Take a deep breath and relax.
I can meet this challenge.

During Event (Staying in Control)

Stay relaxed, be in control, see yourself as having something to say.
They seem interested in what I have to say.
If I have to, I'll look at my notes.
Breathe a little deeply, be relaxed.
I'm doing OK. This will soon be over and I'll feel good.
Worse things could happen.

After Event (Reinforcing Effort or Success)

It worked! I was able to do it.
That wasn't so bad.
I could do it again.
My thoughts about it were worse than doing it.
Wait until I tell my friends.
Things like this build my confidence.

Although some of the previous self-coping statements are specific to speaking before a group, most of them can be helpful in coping with a variety of events that are stressful. We need to be creative in coming up with coping statements that assure us that the event is manageable and that we have control over how we respond to the challenge. Be sure to include the self-statements after the event in order to reward and reinforce your success or ability to control your emotional response. Reinforcing self-statements for coping successfully will build confidence. Consequently, subsequent situations will be easier to handle.

The use of imagery to rehearse an event such as described previously provides further assurance that we will do our best. As discussed in Chapter 15 under Visualizing Performance, imagery enables us to practice the event without the risk of any bad consequences. Further explanation and examples of the use of coping self-statements will be found in Bower and Bower (1976); Burns (1980); McKay, Davis, and Fanning (1981); and Zastrow (1979).

CHANGING MISTAKEN IDEAS

> Break the chains of your thought, and you break the chains of your body, too. (Richard Bach, 1970, p. 104)

Faulty Beliefs, Reasoning, and Rules

As pointed out in previous chapters, motivations, emotional reactions, and behavior are guided by thinking. Some of our thoughts lead to self-defeating behavior and unnecessary emotional discomfort or suffering. When thoughts interfere with the well-being of the individual or the attainment of important objectives, they are "maladaptive thoughts" (Beck, 1976). The term "maladaptive thoughts" applies to ideas that interfere with the "ability to cope with life experiences, unnecessarily disrupts internal harmony, and produces inappropriate or excessive emotional reactions that are painful" (p. 235). Unnecessary or excessive anxiety, depression, guilt, and anger are created. Ellis (1962) has called this kind of maladaptive thinking "irrational beliefs" and he describes them to clients as "things you tell yourself." Lazarus and Fay (1975) call them "mistaken ideas." They are described by Beck as "automatic thoughts" that function as rules and internal signals for regulating our lives and influencing and controlling the behavior of other people. Many of these rules when framed as absolutes, used inappropriately or excessively, lead to maladjustment.

Automatic Thoughts. To understand our moods and the source of our emotions, we must accept the fact that, "You feel the way you think . . . . Every bad feeling you have is the result of your distorted negative thinking" (Burns, 1980, p. 38). Thinking includes images as well as words. The relationship between thinking and feeling was noted in previous chapters, consequently there is no need for an extensive elaboration here. Let us look briefly at how it occurs so we can understand how to intervene.

During most of our waking hours we have an unending monologue and dialogue within ourselves. This private communication occurs in the form of words and images. Much of this unending flow is automatic whether the thoughts are negative or positive, rational or irrational. Maultsby (1975) labelled these individual thoughts as "self-talk." Such a stream of words and images might be compared to water rushing down a brook. In a technical sense the automatic flow of thoughts can be compared with a computer program intended to produce a prescribed output. Since these thoughts are repeated over and over, they tend to be out of everyday awareness while still powerfully influencing our bodily and emotional responses. Talking to ourselves about the things we experience is called self-talk by psychological writers. Our *self-talk controls the way we feel and act, instructing us to respond in prescribed ways.*

The idea that one's thinking patterns can profoundly influence one's moods has been described by a number of philosophers in the past 2500 years (Burns, 1980). More recently the cognitive view of emotional disturbances has been explored by several psychiatrists and psychologists. Ellis (1962) identified 12 irrational beliefs that create self-defeating behavior and neurotic anxiety. Beck (1976, 1984) in working with depressed persons further developed a cognitive system of therapy that has become widely accepted as an effective treatment for any of the emotional disorders. Meichenbaum (1977) and Meichenbaum and Jaremko (1983) have described how behavioral techniques can be combined with cognitive methods that enable persons to take more responsibility in directing their own change and managing stress. Recent biofeedback and stress research demonstrates how thinking can influence physiological responses such as muscle tension, blood flow, blood pressure, or brain wave patterns (Budzynski & Stoyva, 1984). Such neurochemical and neuromusclar changes which accompany thinking associated with perceived threats, harm, or loss suggest that we create our own emotions and moods (Lazarus & Folkman, 1984). Some of this is conscious, but more frequently it is automatic.

The application of the principles and methods of cognitive-behavior therapy to prevention and personal growth has been described in lay language by Burns (1980), Lazarus and Fay (1975), Lembo (1974), and Zastrow (1979). Control of our behavior through rational self-talk is practical and based on common sense.

Burns (1980) noted that the first principle of a cognitive approach

> is that *all* your moods are created by your "cognitions," or thoughts. A cognition refers to the way you look at things—your perceptions, mental attitudes, and beliefs. It includes the way you interpret things—what you say about something or someone to yourself. You *feel* the way you do right now because of the *thoughts you are thinking at this moment.* (p. 23)

The second principle is that, when there is a mood disturbance, our thoughts are dominated by a pervasive negativity. For example, when you are depressed, you tend to perceive the entire world in dark, gloomy terms. What's even worse is that you come to believe that things really are as bad as you imagined them to be.

The third principle has enormous importance for thought intervention and change. Research and clinical evidence has documented that the negative thoughts which cause emotional turmoil nearly always contain gross distortions or unrealistic expectations. Although the thoughts may appear valid, they are often irrational or mistaken.

The internal dialogue which Beck (1976) described appears to be more of a monologue than a dialogue. A dialogue suggests a conversation in which there is an exchange of ideas or opinions. The automatic thoughts associated with specific emotions occur in the form of a monologue in which one opinion monopolizes the inner speech. It leads us down a path toward tunnel vision. This self-talk in the case of mistaken ideas or irrational beliefs is not discussed, debated, nor challenged internally. Therefore, it persists to create a specific mood. Automatic thoughts described by Beck (1976): (1) are specific and discreet and occur in a kind of shorthand—in a telegraphic style; (2) "just happen" without any deliberations, reasoning, or reflection about an event or topic; and (3) are regarded as plausible or reasonable without questioning or testing their reality or logic.

Self-defeating behavior and the creation of bad feelings can result from both *what* we think and the *way* we think (Ellis & Harper, 1975). Negative feelings also result from the *way* faulty thinking styles distort events (Burns, 1980). Distorted negative thinking styles lead to erroneous conclusions as to how things are. These errors in judgment then lead to unnecessary stress and poor coping behavior. Self-monitoring and the discovery of mistaken ideas are a prerequisite for changing such distortions in thinking.

The irrational beliefs, faulty thinking styles, and maladaptive rules which follow can serve as a reference list for persons who wish to monitor their own thinking. More extensive summaries have been made by Burns (1980), Charlesworth and Nathan (1982), and McKay, Davis, and Fanning (1981). What follows is a summary of mistaken ideas in the form of irrational beliefs, faulty thinking styles, and maladaptive rules.

Irrational Beliefs. Various listings of irrational beliefs have been derived from clinical practice and research in counseling and psychotherapy. The most well known is that of Ellis (1962) and Ellis and Harper (1975). For our purpose their list of 12 has been reduced to eight very common irrational beliefs:

1. What has happened in the past determines the way I feel now and what will happen to me in the future.
2. I need to be loved or approved by almost everyone for just about everything I do.
3. If one does something wrong, others are justified in finding fault, blaming, or punishing the wrongdoer.
4. I should be able to do everything well; that is, I must be thoroughly competent, adequate, and achieving in almost everything I do.
5. My feelings are determined by what others do to me and outside events over which I have little control.
6. It is terrible, horrible, and catastrophic when things are not the way I would like them.
7. It is easier to avoid difficult things than to try them and risk failure.
8. I must really get down on myself when I fail or don't do well at something.

Faulty Thinking Styles. The way in which we make private interpretations and come to conclusions is distorted by how we think as well as what we think. Faulty thinking styles identified by Beck (1976) and Burns (1980) are summarized as follows:

1. *Jumping to conclusions or quiet assumptions:* a conclusion is drawn without any evidence or facts. Negative or erroneous assumptions are made about things that are simply not true or have very little possibility of happening. Assumptions are made about how people are feeling, and why they did or did not do certain things. These hunches or assumptions are not checked but acted upon as facts. Two events that may occur simultaneously or sequentially may be assumed to have a cause-effect relationship and no further efforts are made to validate the assumption.

2. *Magnifying or minimizing:* the meaning of an event is exaggerated or depreciated. One tends to blow things out of proportion or shrink them. You magnify your faults and minimize your strengths or magnify a thought about how a person or event is likely to affect you. Commonplace events become monsters. Regardless of which end of the binoculars you are using, the lens distorts things from the way they really are.

3. *Disregard or denial of reality:* an important aspect of a life situation is ignored or denied. You ignore some aspect of your life situation that sooner or later will need attending. To disregard it may create conditions that will make it much more difficult to deal with later.

4. *All or nothing thinking:* the perception of events is over simplified and seen as good or bad, right or wrong, black or white. This way of evaluating things is unrealistic because life is rarely all one way or the other. For example, no one is absolutely brilliant or stupid, completely attractive or ugly, or the floor perfectly clean or filthy dirty. Absolutes seldom exist in our world. To force our experiences into absolute categories is setting ourselves up for never-ending and exaggerated expectations. All or nothing thinking forms the basis for perfectionism as well as frequent blaming, either oneself or others.

5. *Overgeneralization:* in this distortion you take a single incident or piece of evidence to draw a conclusion or create a fallacious rule. You arbitrarily conclude that since one thing has happened, it will occur over and over again. Such faulty thinking leads to catastrophizing. One bad experience with a person or event does not mean it will be a bad experience every time. For example, to fail once or be turned down once does not mean you will continue to fail or do poorly or be rejected in future requests. Cue words that may help you become aware that you are overgeneralizing include all, always, never, every, none, everybody, and nobody.

6. *Emotional reasoning:* feelings are taken as evidence for the truth. This is exemplified by the belief that if one feels something strongly, it must be true. This creates confusion, impulsive behavior, and disappointment. Your emotions do not necessarily reflect the way things *really are*. Feelings can be an important source of information, but they must be validated with reality. Because most of our feelings come from thoughts and beliefs, they will be no more accurate than our perceptions of reality. A difference exists between recognizing and owning your feelings and concluding that they reflect the way things *really are* or *will be*. To *feel* worthless, incapable, rejected, or threatened does not mean that I *am* worthless, incapable, rejected, or threatened.

Maladaptive Rules We Live By. Looking at the rules we use to govern our lives is another way of discovering the messages that come from our mistaken or irrational ideas about life. Irrational beliefs are somewhat abstract and general, whereas rules are more specific to the behavior that is expected. These rules tell us how to behave or what to expect as we deal with situations and interact with people. In a general sense rules are an established guide or standard for action, conduct, and expectations. They are important for simplifying our lives. As such they provide guidelines for carrying out everyday tasks without much thought. As standards they enable us to live a socially and morally responsible life. However, as we grow up we accumulate a long list of "shoulds" that become inflexible rules about how we must act. They become right and any deviation from them is bad. When the rules are not followed we put ourselves and others down by blaming and finding fault.

Rules become a kind of shorthand that has to do with the concept of *should.* We learn them early in life from our parents, adults, and societal institutions. Some are written but most of them are unwritten. Many rules are related to roles we perform such as husband, wife, child, student, father, or mother. Virginia Satir, a well respected family therapist, has the family identify its spoken and unspoken rules to determine which ones are out-of-date, unfair, unclear, or inappropriate (Satir, 1972, 1976). A characteristic of a nuturing family is the ability to keep its rules up-to-date.

Beck (1976) in his research with emotional disorders described all persons as having "a program of rules according to which he deciphers and evaluates his experiences and regulates his behavior and that of others" (p. 95). When such rules are unrealistic, are inflexible, or are used inappropriately or excessively, they frequently produce maladjustment. The ultimate result is some kind of mental or emotional disturbance. When we try to live by impossible and inhuman rules, we set ourselves up for anxieties and failures, guilty feelings about ourselves, and angry feelings toward others.

Rules can be spoken or unspoken, up-to-date or out-of-date, erroneous or valid. The exercises and examples which follow are intended as suggestions to get you to look at the rules which influence your life or the lives of those with whom you live and work. Make a major effort to identify those that are out-of-date, unfair, unclear, and inappropriate:

1. What can you say or not say in your family (or group) about what you feel, think, see, hear, smell, touch, and taste? Which rules are spoken and which ones are unspoken?

2. Cue words for rules are should, ought, must, always, and never. Take about five minutes to make a list of "shoulds." The words "must," "ought to," or "have to" can also be used to elicit the hidden message underlying the unreasonable conclusions one makes about the ways things are or should be. Listing do's and don'ts can help you to discover the rules that set off the automatic thoughts. Some of the faulty rules are common ones and others are unique to each person:

    a. Anger is bad and one should not show angry feelings to others.

b. Regardless of what happens one should always look happy.

c. Once you agree to do something you can never change your mind.

d. You should complete every task or project you start even if it kills you.

e. If someone asks you to do something, you should agree to do it.

f. When something goes wrong it is my fault.

g. Always eat all the food on your plate.

h. Never argue with your elders.

i. Never rock the boat.

j. Never speak unless you have something interesting or worthwhile to say.

Talking Back and Rethinking

Basic Principles. How do we change the automatic thoughts that originate from mistaken ideas, irrational beliefs, or maladaptive rules? These distortions in thinking ultimately will need to be changed at their source if one is to experience less emotional distress and cope more effectively with events in life. Mistaken or irrational ideas need to become more rational, faulty thinking styles will have to be corrected, and old rules will have to be updated.

Negative and self-defeating images also tend to accompany the irrational beliefs, faulty thinking styles, and maladaptive rules. They will need to be dealt with in much the same way as thoughts that are made of words and self-talk. The discussion which follows uses the self-talk of words and phrases as the modality for change. But the same technique can be applied to imagery, that is, to changing the pictures of our minds.

First, uncover the automatic thoughts. Becoming aware of the self-talk that makes up the monologue requires that we look at what is happening and listen to the inner speech. Second, a dialogue needs to be started with the automatic thoughts. We need to talk back. This occurs by questioning, discussing, disputing, and challenging the correctness and logic of the self-talk and the underlying belief or rule. Third, the self-talk must be modified to fit the change in belief or in the rule. Here we choose, as difficult as it may be, to think differently. Reason and reality are used to formulate new self-talk and a belief or rule that makes more sense. Fourth, we must act upon the modified belief or rule to test it out. Eventually if not immediately the rethinking should correct our behavior in ways that enable us to deal more effectively with the situation as well as manage our own feelings more satisfactorily.

STOP, LOOK, LISTEN Technique. The following analogy and technique may be helpful as a tool in stopping the automatic thoughts to change the distorted thinking. Visualize a railroad crossing which has a STOP, LOOK, LISTEN sign, red blinking lights, and a bell to warn us when a train is approaching. The train like our automatic thoughts moves uninterrupted toward its destination. It will continue on track to its predetermined destination unless someone switches tracks. The engineer can determine whether the tracks lead to where the train is intended to go. In the case of changing distorted thinking, the steps which follow are intended for us to intervene and ultimately prevent maladaptive behavior and emotional disturbance:

> **STOP:** *Stop* the train of thoughts. When there are any signs of anxiety, anger, sadness, or guilt, stop the automatic thoughts and do not act. If this is difficult, try counting from 1 to 10 or backwards from 10 to 1 if you need more distraction from the thoughts or event evoking the emotion. Or, attend to your breathing by breathing more deeply, evenly, and slowly.
>
> **LOOK:** *Look* at what is happening. Who or what is the source of the unpleasant feeling? Try to identify the unpleasant situation that is upsetting to you. Is it something about yourself, your imperfections, your mistakes? Is it an unfortunate or unexpected set of circumstances? Is it something someone else has done or you expect them to do?
>
> **LISTEN:** *Listen* to yourself. Pay attention to the inner self-talk, the monologue and automatic thoughts that are accompanying your unpleasant feelings. What are you imagining or telling yourself about the situation? Try to be an observer of the *thoughts* and *images* that appear to be causing your emotional

discomfort. What are you telling yourself about your mistakes and failures, the unjust or unfair actions of others? What are you telling yourself about the way you should perform, the ways others should treat you, the way life should treat you? Be aware of the thoughts and images that appear to be causing your emotional discomfort. Take responsibility for your thinking being the cause of your feelings.

DISCUSS: *Talk* to yourself by talking back. After you listen to what you are saying, start a dialogue within yourself to challenge, dispute, argue, and debate the automatic thoughts amd images. Question whether they make sense, are mistaken, or irrational. Use reason and reality to test whether there is evidence to support the unpleasant, upsetting, or disturbing negative thoughts or images.

DECIDE: *Decide* what you want to change about the self-talk and images. Use reason to decide how you want to change the pictures of your mind or correct the mistaken ideas—the irrational thought, faulty thinking style, or faulty rule. Correct your thinking by rewording the mistaken thought to one that gives you more control over your emotions. Substitute different pictures in your mind. Practice the new self-talk, testing it to see if it makes more sense. How does it feel? You will need to practice the new self-talk and pictures until they become automatic just like the old self-talk and images.

ACT: *Act* upon your new pictures and corrected idea, belief or rule as often as you have an opportunity. Practice as often as possible in your everyday situations. Don't get down on yourself if you fall back into the old pattern. Repeat your corrected idea or new mental picture and act upon it. Pat yourself on the back for being successful.

The STOP, LOOK, LISTEN technique should help us feel well by thinking straight. We are what we think and our thinking can make us sick—or well. Reason normally blocks the inappropriate self-defeating emotions created by our mistaken ideas. It need not interfere with our experiencing the whole spectrum of human emotions when they are appropriate and self-enhancing. Unpleasant emotions signal to us that something may be going wrong and needs to be corrected. Pleasant emotions confirm that we are alive and well, experiencing life keenly and wholly.

Schwartz (1979) has conceptualized the brain as a health care system. As such the brain engages continuously in self-regulatory behavior for the purpose of maintaining the health and well-being of itself and the body. Viewed this way all health behavior involves self-regulation and hence self-responsibility. Based on that information we must take more responsibility for our own health. Our thoughts, images, emotions, and body responses are good internal indicators of the state of our well-being at any given moment.

PUTTING IT ALL TOGETHER

Coping with stress is only a part of becoming a more fully functioning person. To realize our full potential, the innate tendency to nurture and enhance our own existence needs to be encouraged. Basic needs as formulated by Maslow (1970) must be met: physiological, safety, belongingness and love, esteem, and self-actualization needs. Two preconditions are necessary for this self-fulfillment to occur. First is the physical and psychological safety necessary to assure the individual that harm is of no immediate threat. Second, the physical and psychological freedom of the individual must be assured. Such freedom enables us to seek and discover ways to affirm a sense of worth and attain competence to master life's threats and challenges. Limits to this freedom are determined primarily by whether harm is done to oneself or others. When safety and freedom are denied, the individual learns defensive reactions that protect but which also may inhibit personal growth and fulfillment, even when the threat no longer exists. Perceptual, emotional, and behavioral barriers are erected as a result of environmental and social-cultural restrictions.

When safety and freedom are present, the individual tends to remain open to growth and change. Health and wellness are sought as the individual strives for becoming a more effective human being. Characteristics of the effective human being as conceptualized by Maslow (1970) and which currently are being substantiated by the research of stress management, health psychology, and behavioral medicine are positive identity of the self, authenticity, openness to experience, independence, responsibility, problem-solving and decision-making skills, coping and mastery skills, effective communication, concern and appreciation for others, and a zest and mission in life. Encompassing wellness as a lifestyle means taking responsibility for one's own health and well-being. One's own health is evaluated on the basis of lifestyle, physical fitness, nutrition, managing stress, and minimizing environmental stressors. Important characteristics that enable one to mediate the stress response are positive self-esteem, rational beliefs, a sense of internal control, a social support system, and meaningful job and life experiences.

Feelings have an important function in the process of protecting and enhancing one's well-being. They are internal indicators of pleasure and pain, thus an important source of information. As external signals, they alert others to our inner condition, signalling threat, distress, disturbance, or interest and happiness. The negative emotions of anger, anxiety, sadness, and guilt signal a potential threat. Interest and joy are positive emotions for reaching out to nurture and grow. *Pathways between emotions and the rational part of the brain must remain unblocked if the individual is to be mentally healthy.*

Nurture is as important as nature if the individual is to achieve full potential. Feelings of worth and confidence are built through encouragement by others. Encouragement is the expression of faith and confidence in another person's worth, abilities and possibilities. As such it empowers others to attain self-respect and build competence to cope with life's threats and master its challenges.

Communication and human relations skills are fundamental to our living together cooperatively. Given that we have an innate desire for belonging and making a place for ourselves, the conditions of understanding, acceptance, and genuineness open up means for making contact. When meaningful contact with other human beings is not made alienation, loneliness, and apathy result. Being able to act assertively gives one a sense of control over life and a connectedness that gives satisfying relationships with others.

A heritage of every human being is the potential for being creative. Psychological safety and psychological freedom establish a climate for creativity. Our human possibilities are greatly enhanced through creations in the arts, sciences, and technologies. Characteristics of creative persons and self-actualizing persons are very similar. Such characteristics are found in all healthy children. Unless the creative child within all of us is nurtured, we stand to lose an important part of our humanity.

Another unique aspect of being human is the learning of values. They enable us to achieve a sense of purpose in life and act as an internal guide to making choices. Values are the things we prefer, believe, or sense to be morally right. As such they function as an internal guidance system. Preference values center on the self, belief values awaken a concern for others, and moral action values focus on acting for the good of everyone. When we deviate from our internalized value system, the emotion of guilt functions to alert us that we are not acting in accordance with our values, thus deviating from our moral compass. The pain of guilt motivates us to adjust our course according to our expectations and goals. Values and guilt are important for developing personal and social responsibility, thus insuring healthy conditions for the individual and the group to achieve a status of well-being.

Health and wellness sought by the individual are fraught by modern day stress. Youth as well as adults must cope with changes, major events, and daily hassles. We need to understand how inner and outer demands upon us affect our health and happiness, our relationships and our capability to cope. Although the mind and body can influence one another in negative ways, they almost have unlimited potential for working cooperatively to achieve positive benefits.

Those who work in health, human and social service occupations can become effective models for the clientele they serve. Applying the concepts and skills of stress management personally can prevent professional burnout. Schools in particular can provide an opportunity for individuals to achieve good coping skills that have life-time implications. Schools, like any other organizations, are a source of stress, but conversely have the potential for teaching coping and mastery skills to enable young people to encounter life situations with confidence and competence.

The intervention and control of stress can occur through the body or the mind. Methods which attend more to the body for relaxation are touching, breathing control, physical exercise and activity, yoga, and massage. Coping and mastery through mental and emotional control can be attained through imagery, self-hypnosis, and meditation. Controlling our thoughts can be achieved through thought stopping, attending to the moment, and changing mistaken ideas. Ultimately control resides in the conscious part of the mind. Irrational beliefs, faulty thinking styles, and maladaptive rules must be challenged and changed. The major function of consciousness is awareness and with awareness the regulation of human behavior.

Pathways to personal growth lead in many directions, but the ultimate destination is fulfillment of one's potential as a human being. This path may be blocked by danger and restriction of freedom. Inner strivings for growing in healthy, positive ways are guided by reason and emotion to protect the organism and to enhance its creation. More than one pathway exists to achieving our destiny. A spiritual dimension unfolds to direct the person toward a life of quality and purpose. However, every traveller has to have certain conditions for making progress. Encouragement from others empowers the person to cope with obstacles and master challenges. Values motivate and direct, functioning as an internal compass and a source of energy. Ultimately the responsibility for one's own destiny and choosing the path that enables one to become a more fully functioning person is the individual's.

Life is made up of *being* and *doing*. *Being* is living what one is, and *doing* is acting on what one wants to become. The inner strivings that take one along life's pathway seek a sense of worth as a human being and a competence to master or cope with whatever is encountered along the way. *Whatever we believe about ourselves is what we become.*

> *I will go where there is no path, and I will leave a trail.* (Gina Powers, Date and reference source unknown)

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INDEX

A

- Acting 312
- Action
  - *Figure* 293
  - values education, *Table* 318
  - values through 323-45
- Action approach 339-43
  - advantages and limitations 340
  - role of the teacher 340-1
- *Activity* mood scan 132-3
  - physical 373-97
- Adler, A 95, 99, 121, 134, 158, 160, 162
- Adler, N E 101, 447
- Affect 72, 74-6
  - definition 75
- Aggression 124-5
- Ahrens, C 292, 320, 340, 345
- Ainsworth, S 85, 99
- Alertness, mental 413
- Allen, R J 355, 368, 369, 378, 397
- Allport, G W 284, 288
- Alschuler, A S 339, 343, 344, 345, 363, 369
- Alternative actions
  - problem solving 190-4
- Alternative meanings
  - problem solving 188-90
- Alternatives
  - conflict resolution 194-9
  - evaluate 193
  - explore 188-99
  - problem solving, collaborative 196
- Altruism 33
- American dream, transforming 24-6
- American Institute for Research 45
- Analysis strategy 330-9
  - advantages and limitations 332-3
  - role of the teacher 333-5
- Anger 18, 85-7
  - dealing with 129-31
  - destructive 87
  - energy 87
  - intensities 86
  - managing 127-31
  - motivation 87
  - representative words 86
  - signs 127-9
- Anger, arousal
  - eliciting 86
- Antonovsky, A 57, 60, 68
- Anxiety
  - anticipatory emotion 88
  - explanation 88
- Appraisal
  - cognitive 122-3
  - primary 122
  - secondary 122, 123
- Approach 293
  - action 339-43
  - awareness 306-17
  - identification 299-306
  - inculcation 295-8
  - reasoning 324-39
- Approach strategies
  - coping and growing 122-4
- Approaches
  - values education, *Table* 318
- Arbuthnot, J B 328, 330, 343
- Archambault, R 323, 343
- Ardell, D B 45, 54, 68
- Area of tension, *Table* 391-4
- Arieti, S 220, 225, 239, 244, 271
- Arpita, N I 412, 420
- Art, enjoying 269
- Arya, P U 412, 420
- Asbury, E R 165, 184
- ASCA Counselor 369
- Assagioli, R 307, 309, 319
- Assertion 124-5
- Assets, focusing 174-5
- Association for Supervision and Curriculum Development 14, 40
- Attention, excessive need 146-7
- Atwater, E 114, 134
- Authenticity 65
- Authority 198
- Autosuggestion
  - definition 251
- Auxiliaries 301
- Avocational success 223-4
- Avoidance 56

Avoidance strategies
  defending 114-21
Awareness
  activity for expanding 417
  activity in restricting 416
  approach 306-17
  commitment 103-6
  expanding 410-12
  Figure 293
  increasing 176-7
  opening up 411
  restricting 410-12
  sensory 374-5
  values education, *Table* 318
  values through 291-317

B

Bach, R 432, 446
Ballentine, R 395, 398
Balza, F J 165, 184
Bandura, A 58, 68, 145, 162, 299, 304, 319
Bane, M J 333, 344
Barcikowski, R S 39, 41, 59, 60, 70
Barriers 442
  behavioral 18-9
  biological 21-2
  cultural 235-6
  defenses 111-4
  emotional 17-8, 234-5
  genetic 21-2
  perceptual 16-7, 233-4
  personal growth 15-24
  social 235-6
  social and environmental 19-21
Barron, F 220, 224, 239, 270, 271
Basic needs 10
Baum, A 352, 370
Baumrind, D 154, 162
Beck, A T 432, 433, 434, 438,
Becoming 423-47
Behavior for wellness
  coping and mastery 66
Behavioral medicine 38
Beliefs
  faulty 160-1, 432-9
  irrational 179-83, 435
  rational 59
  Table 157
  values 279-80
Beliefs, discouraging
  confronting 178-83
Beliefs, rational
  definition 61
Believing 423-47
Bellack, A S 40, 41
Belloc, N B 60, 68, 397, 398
Benson, H 251, 271, 400, 411, 412, 414, 416, 419, 420, 423, 446
Bergman, J 209, 240
Berlyne, D E 170, 184
Bernstein, D A 398
Bertocci, T A 342, 344
Beyer, B K 328, 343
Biggle, M L 339, 343
Biondi, A M 220, 241
Blakeslee, T R 79, 99, 217, 220, 239
Blank, V E 286, 288
Blocks, educational 20-1
Bloom, B S 36, 37, 40
Body scan 374-5
  Activity 375-6
  technique 376
Bolton, R 192, 194, 195, 196, 205
Borkovec, T D 398
Bouldin, L 412, 420
Bower, G H 432, 446
Bower, S A 432, 446
Boy, A V 367, 369
Boynton, K R 185
Bradburn, N 83, 99
Brain, both halves
  using 209-20
Brain research 38
Brainstorming 259-60
  freewheeling 259
  hitchhiking 260
  piggybacking 260
  quantity 259-60
Brammer, L M 176, 184
Branden, N 81, 99, 103, 104, 105, 106, 122, 279, 280, 288

Braun, C 201, 205
Breathing
  Activity 380
  awareness, *Activity* 379
Breslow, L 60, 68, 398
Breznitz, S 39, 40, 348, 370
Bronowski, J 280, 288
Brophy, J E 202, 205
Brown, B 199, 205
Bruner, J S 80, 99
Bry, A 245, 248, 271
Bryant, J 185
Buckmaster, L 222, 240
Budzynski, T H 433, 446
Burkett, D 106, 135
Burkholder, S 286, 288
Burns, D D 89, 99, 178, 182, 184, 432, 433, 434, 435, 446
Butcke, P G 366, 371
Buzan, T 270, 271

C

California Department of Mental Health 48, 59, 68
Campbell, A 47, 59, 68
Campbell, D 204, 206, 229, 240
Carkhuff, R R 165, 184
Carlock, C J 110, 134
Carlsmith, J M 278, 288
Carmody, T P 39, 40, 41
Carr, R 395, 398
Carrington, P 412, 417, 418, 419, 420
Carter, R E 328, 343
Causes and consequences
  guessing 264-5
Cerebral cortex 77
Chamberlain, L J 209, 240
Chapman, H 335, 344
Characteristics
  general 225-6
  intellectual 226-8
  personal, cope 57-63
  psychosomatic disorders 98-9
Charismatics 31
Charlesworth, E A 352, 369, 398, 405, 420, 435, 446
Childers, W C 165, 184
Childhood stress, signs 359
Children, adequacy
  areas 120
Children and youth
  sources of stress 359-60
Choosing 310-11
Chores 396
Cichon, D J 363, 369
Clark, W H 308, 319
Climate
  creative 232-9
Closed-mindedness 151-2
Coddington, R D 360, 361, 370
Cognitive appraisal
  processes 122-3
Cognitive developmental model
  advantages and limitations 328-9
  Kohlberg 324-30
  role of teacher 329-30
Cohen, D 360, 370
Cohen, F 101, 447
Cohen, J B 351, 370
Cohen, S 360, 370
Coleman, J S 171, 184
Collier, K W 287, 289
Collins, E C 270, 272
Combination 260
  imagination 261-2
Commitment
  awareness 103-6
  encouraging 199-204
  make 193
  personal 64
Communication 66-7, 443
Communication, effective
  core conditions 165-6
Compensation 120-1
Competence
  toward a sense 35-7
Competence, lack of
  symptoms 145
Compromise 198
Concentrating 252
Concern and appreciation for others 67
Conflict
  management 195

  types 194-5
Conflict resolution 187-206
  alternatives 194-9
Confrontation 179
Conscious 75
Consciousness III 26, 27
Consciousness research 38
Consensus 198
Consequences
  given behavior, *Figure* 336
Contact 131-2
Contributions
  focusing 173-4
  internal 59
Control
  centers 77-8
  mental 400-10
  need for 147-8
  thoughts 444
Controllability 401
Cooper, K 383, 384, 385, 398
Coopersmith, S 154, 162
Cope
  outcomes 57
  personal characteristics 57-63
  specific characteristics 60
  stresses 55-63
Coping 423-4
  definition 123
  emotion-focused 56, 123
  problem-focused 56, 123
  with stress 442
Coping and growing
  approach strategies 122-4
Coping efforts
  functions 56
Core values 287
Cortex 77
Counselor burnout
  preventing 366-8
Counselor stress
  sources 365-6
Courage 204-5
Cousins, N 82, 99, 169, 184
Cowan, P A 299, 319
Coyne, J C 123, 134
Crawford, R P 255, 271
Creation-centered spirituality 31
Creative child 269-70
Creative persons 224-31
  distinct traits 270
Creative process 224-31
Creative thinking, importance 220-4
Creativity 207-39, 243-55
  factors 224
  functions 220-1
  hindrances 232-6
  meaning 209-12
  setting the climate 236-9
Creativity, climate for 232-9, 443
Creighton, J 248, 273, 400, 420
Crowley, J A 361, 370
Cruickshank, D R 173, 184
Crutchfield, R S 211, 240
Cueing 401
Culture
  barriers 235-6
  importance 223
Curiosity 225
Curriculum
  hidden 292
  invisible 292
Curtis, J D 374, 398

D

Davis, D L 49, 69
Davis, E D 286, 288, 292, 319
Davis, G A 214, 222, 225, 240, 241, 248, 255, 271
Davis, M 416, 419, 420, 426, 432, 435, 446, 447
De Bono, E 218, 233, 240
Decision making 66, 268
  non-participation 367
  values 284-5
Defenses
  barriers to growth 111-4
Denial 115-6
Depression, explanation 89
Deprivation 159
Desoille, R 309, 319
Desselle, R C 165, 184
Detert, R A 374, 398
Deutsch, G 220, 241

Development
  possibilities in others 170-83
Dewey, J 192, 206, 323
Dimensions 75
Dinkmeyer, D 139, 140, 147, 164, 171, 184, 192, 206
Dinkmeyer, D Jr 139, 140, 147, 162 164, 168, 184, 192, 206
Directed imagery 246-7
Disabilities
  genetic 160, *Table* 157
  physical 160, *Table* 157
Discouragement
  evaluation 145-6
  nature 143-4
  signs of 143-53
  sources 153-61, *Table* 156
  symptoms 144-53
Disease 81-3
Dishonesty 152-3
  motivations 152
Displacement 119-20
Domination 155
  Table 156
Donovan, P 216, 242, 270, 273
Dossey, L 28, 29, 35, 40, 428, 446
Downing, G 396, 398
Dreams, definition 79
Dreikurs, R 145, 164, 178, 181, 184
Duquette, R D 363, 371
Durkin, A H 339, 343
Durkin, M C 339, 343
Duty-to-self ethic 35

E

Eberle, B 131, 134
Education
  holistic 43-68
  holistic explanation 63-5
  personal growth goals 65-7
Educational blocks 20-1
Edwards, B 270, 271
Efforts, focusing 173-4
Egan, G 168, 177, 179, 184
Ekman, P 75, 84, 85, 100
Elkind, D 358, 370
Ellis, A 178, 184, 432, 433, 434, 435, 446
Emmons, M L 419, 420
Emotion-focused coping 56, 123
  personal control 126-7
Emotional barriers 234-5
Emotions 72, 74-6, 78, 80, 81-3, 218-20, 281-3
  anger 18
  basic 84
  caution 85
  creativity 85
  definition 74
  fear 18
  functions in creativity 218-9
  groups 85
  guilt 18
  negative 18, 443
  primary 85, 113
  response levels 75
  sadness 18
  self-regulation 98-9
  survival 85
Emotions-focused coping
  personal control 126-7
Emotions response, levels 75
Encouragement 137-43, 443, 445
  definition 140
  empowering others 163-85
  methods of 163-85
  Table 142
Enlightenment 413
Environmental sensitivity 54-5
Environmental support, lack of 20
Eshelman, E R 416, 419, 420, 426, 446
Ethic
  duty-to-self 35
  self-denial 35
Evaluation 230
  Figure 231
Evangelicals 31
Events
  cataclysmic 350-1
  external 76-7
  internal 76-7

  life 351
Everly, G 350, 357, 370
Evert Lloyd, C 406
Everyday activities 269
Excitement 282
Exercise
  endurance 384-6
  flexibility 386-7
  physical 383-97
  strength-developing 387-8
  tensing and relaxing 390
  types 384-8
Expectations 200-2
Experience
  imagination 263-4
  openness 65-6
Expressions, facial 84

F

Failure 159, *Table* 157
Fanning, P 432, 435, 447
Fantasy 117
  guided 309
  images 215-6
Faust, D 328, 330, 343
Fay, A 178, 185, 432, 434, 447
Fear 18, 87-9
  emotion 87
  enhancement 87
  negative emotion 88
  protection 87
Feedback
  guidelines 176-7
  providing 176-7
Feelings 74-6, 78-81, 443
  definition 75
  external signals 72
  guiding human behavior 74
  internal indicators 72
  language of 84-99
  living with 103-33
  managing 121-31
  motivational directives 72
  myths and realities 106-10
  purpose 72-4
  source of energy 73
  sources 76-7
  understanding 74-83
  vital signs 71-101
Feldhusen, J F 255, 271
Ferguson, M 20, 25, 26, 34, 40, 263, 271
Fielding, G 329, 344
Filley, A C 194, 196, 206
Finn, J D 201, 206
Fitness, physical 51
Flanagan, J 45, 68
Fleming, M L 214, 240, 248, 267, 272
Flexibility 227
  definition 51
Fluency 226
Folkman, S 55, 56, 57, 60, 69, 77, 100, 116, 122, 123, 125, 126, 127, 134, 349, 355, 369, 370, 433, 447
Forces
  external 154-9, *Table* 156-7
  internal 160-1, *Table* 157
Ford, L 292, 320, 340, 345
Forget 116
Forisha, B L 244, 272, 399, 420, 426, 446
Fox, M 31, 40
Fraenkel, J R 329, 332, 335, 343
Frankl, V E 284, 288
Freedom, J L 100, 278
Frey, D 110, 134
Friedman, M 83, 100
Fromm, E 200, 201, 206, 300, 319
Frontiers, new 37-9
Functions, values 283-5
Future, planning 268

G

Galbraith, R E 330, 343
Gallwey, W T 247, 272
Gardner, H 14, 40
Garmezy, N 359, 360, 370
Gatchel, R J 352, 370
Gawain, S 245, 248, 272

Gaylin, W 73, 74, 80, 85, 86, 91, 92, 93, 99, 100, 134
Gazda, G M 165, 184
Gentry, W D 60, 69, 128, 134, 357, 370
Genuineness 165
George, J M 116, 134
Giambra, L M 216, 240
Gilligan, C 329, 344
Girdano, D 350, 357, 370
Glass, D C 82, 83, 100
Glasser, W 159, 162, 258, 272, 426, 446
Global factors 58-60
Goal setting 187-206
Goals, visualizing 408-10
Goble, F G 14, 40
Golaszewski, T J 363, 371
Goldberg, P 216, 229, 240
Goldberger, L 39, 40, 348, 370
Golden, G 56, 59
Goldstein, J H 184
Good, T L 202, 205, 295
Gordon, T 192, 206
Gregg, J M 116, 134
Grey, L 145, 162
Grief 90
  explanation 89
Gross National Product (GNP) 45
Groups
  inner-directed, explanation 29, 30
  need-driven, characteristics 30
  outer-directed, characteristics 29-30
Growth 22-4
  explanation 22
Growth, personal
  barriers 15-24
Gruber, H E 240
Guided imagery 246
Guidelines, feedback 176-7
Guidepost 370
Guilford, J P 211, 212, 224, 240
Guilt 18, 444
  caution signals 89-94
  emotion 91, 92
  function 282-3
  occurs from 93
Gunther, B 373, 398

H

Habits, health 62-3
Hall, B P 279, 288, 312, 319
Hall, R 131, 134
Hamacheck, D E 36, 40, 168, 185, 201, 206
Hanley, P E 363, 371
Happiness 57
Harmin, M 279, 281, 282, 289, 306, 310, 320
Harmony, inner 410
Harper, R A 434, 435, 446
Hassle Scale 352
Hassles, minor 351-2
Hawley, R C 303, 319
Health 44-5, 48-55
  improved 413
  psychological 9-15, 222-3
  somatic 57
Health and wellness, strategies 48
Health habits, positive 62-3
Health psychology 38
Health status, appraisal 49-50
Heavenrich, T 299, 319
Hedstrom, J 292, 320, 340, 345
Helman, I B 270, 272
Hemisphere, right 216-8
Hendricks, G 307, 308, 319
Hersen, M 40, 41
Hersh, R N 325, 329, 344, 345
Heuchert, C M 358, 359, 360, 371
Higgins, E 191, 192, 206
Hindrances, creativity 232-6
Hitchhiking 260
Hitt, W D 65, 69
Hoffer, T 171, 184
Hogan, R 328, 344
Holistic
  approach, components 65
  definition 64
  education, explanation 63-5
Hollis, J 93
Holmes, T H 351, 370
Hope 200-2
Horowitz, M J 248, 272
Houston, J 221, 240, 307, 319

Howard, T 41
Howe, L W 279, 289, 310, 314, 319
Howe, M M 310, 314, 319
Human
  development, apex 171
  fully 13
  possibilities 8-9, 207-39
  potential 7-15
  potential, definition 8
  potential, developing 221-2
Humanistic psychology 9, 38
Humor
  sense of 226
  use of 169-70
Hutton, D W 214, 240, 248, 267, 272
Hymes, A 395, 398

I

Ideas
  changing mistaken 432-42
Ideation 229-30
  Figure 231
Identification
  approach 299-306
  Figure 293
  symbolic 304-6
  values education, *Table* 318
  values through 291-317
Identity, positive 65
Illumination 230, *Figure* 231
Imagery 214-6, 243-55, 267-9,
    399-421
  benefits 248-50
  bubbles, *Activity* 404
  creative, uses of 248-50
  directed 246-7
  favorite place, *Activity* 403
  guided 246
  guided affective 309
  light centering, *Activity* 404-5
  programmed 246
  spontaneous 245-6
Images
  fantasy 215-6
  memory 214-5
  negative 409-10
  source of 429-30
Imagination 244-5, 255-71
  activating 255-71
Imagination, creative
  Activity 253-4
Imaging
  conditions and readiness for 250-3
Improvement 260
  focusing 173-4
Inadequate resources 367
Incubation 229
  advantages and limitations 295-6
  approach 295-8
  Figure 293
  values education, *Table* 318
  values through 291-317
Independence 66, 226
Indicators
  external 103-10
  internal 103-10
  reality 103-10
  value 312-3
Indoctrination 295-7
Inner-directed groups 29, 30
  characteristics 30
Institute for Social Research 47
Intelligence
  characteristics 226-8
  seven 14
Interest 282, 443
  behaviors that cause 172
  creating 172
  emotion 94-6
  signals, reaching out 94-8
Interest-excitement 170-3
Internal forces 160-1
Interpretation 296
Intuitive 75
Isometric 387
Isotonic 387
Izard, C E 75, 81, 84, 85, 87, 88,
    89, 90, 91, 92, 93, 94, 95, 96,
    97, 100, 104, 134

J

Jacobson, E 398

Jacobson, L 201, 206
Jaremko, M E 433, 447
Job
  meaningfulness 62
  satisfaction and meaning 59
Johnson, D W 176, 185
Johnson, K 244, 272, 400, 420
Johnson, P 292, 320, 340, 345
Jones, T M 330, 342, 343
Jones, T P 212, 218, 226, 240
Jones, W R 344
Jourard, S M 283, 289
Joy 282, 443
  by-product 97
  emotions 96-8
  meaning 97
  motivating force 97
  signals, reaching out 94-8
Junell, J S 300, 305, 320
Jung, C G 307, 319

K

Kafry, D 83, 100
Kalish, R A 287, 289
Kalven, J 288, 320
Kanner, A D 83, 100
Karens, F A 270, 272
Kazdin, A E 40, 41
Kennedy, J F 320
Khatena, J 244, 272 .
Kilgore, S 171, 184
Kinsbourne, M 78, 79, 100
Kirschenbaum, H 279, 289, 310, 315, 320
Klingman, A 67, 69
Knapp, L 41
Knapp, R R 41
Knowles, J H 48, 69
Kobasa, S C 58, 69, 128, 134
Koff, R H 363, 369
Kohlberg, L 295, 320, 324, 326, 327, 328, 344
Korn, E R 244, 272, 400, 420
Krantz, D S 82, 83, 100
Krieger, D 378, 398
Kutash, I L 39, 40, 60, 69, 88, 100, 134, 349, 370

L

Language of feelings 84-99
Larson, S B 270, 272
Lasch, C 32, 40, 91, 100
Lazarus, A 178, 185, 248, 272, 400, 420, 426, 432, 434, 446, 447
Lazarus, R S 55, 56, 57, 60, 69, 77, 98, 100, 116, 122, 123, 125, 126, 127, 134, 349, 351, 352, 355, 369, 370, 433, 447
Learn
  early learning 20
  improving 268-9
Lehrer, P M 369, 371, 446
Leisure 396
  reading 405
Lembo, J 22, 40, 343, 447
Leonard, B 296, 320
LeShan, L 411, 412, 419, 420
Leurnier, H 309, 320
Levy, J 79, 100
Lichtenberg, J W 24, 40
Lickona, T 320, 344
Life
  attitudes toward 58
  components 45
  domains 47
  events, major 351
  mission 67
  quality 45-8
  reverence for 32-5
  stressors, minor 351-2
  zest 67
Lifestyle
  change 50-1
  wellness 43-70
Limbic system 77
Lindberg, A M 266, 272
Lindberg, S A 291, 320
Literature, enjoying 269
Lockwood, A L 314, 320, 321, 332, 345
Londsness, R M 342, 344
Longer, J 299, 319

Longevity of life
  characteristics 61
Losoncy, L E 139, 140, 145, 147, 162, 164, 171, 184
Luck 21
Lupin, M 420
Lynch, J J 370

M

MacKinnon, D W 210, 240
Magnifying, imagination 262-3
Mague, J C 39, 41, 59, 60, 70
Majority values 287
Management
  feelings 121-31
  stress 52-4
Manderscheid, R W 49, 69
Mandler, G 77, 100, 104, 134
Manipulation 296
Mann, J 68, 69
Martindale, C 225, 240
Maslach, C 363, 371
Maslow, A H 7, 8, 9, 10, 14, 16, 17, 22, 23, 40, 41, 110, 135, 208, 220, 222, 226, 228, 235, 240, 307, 320, 442, 447
Massage 396
Matarazzo, J D 39, 40, 41
Matthews-Simonton, S 248, 273, 400, 420
Mattox, B A 330, 344
Maultsby, M C 433, 447
McCann, H 229, 241, 265, 272
McCann, J 229, 241, 265, 272
McEwen, M K 366, 371
McGhee, P E 170, 184, 185, 226, 240
McKay, G D 139, 140, 147, 162, 174, 185, 192, 206
McKay, M 416, 419, 420, 426, 432, 435, 446, 447
McKim, R 245, 272
McLuhan, M 34
McPhail, P 335, 344
Medeiros, D C 360, 371
Medicine
  behavioral 38
Meditation 410-19
  Activity 416, 417-8
  basic conditions 414-5
  resources 419
Megatrends 27-8
Meichenbaum, D 433, 447
Melvin, A I 286, 289
Memory images 214-5
Menninger, K 91, 100
Mental processes, creativity 212-4
Metaphors
  used in imagination 265-7
Metcalf, L E 332, 333, 344
Methods, encouragement 163-85
Miller, J P 329, 344
Miller, M S 359, 369, 371
Miller, N 82, 100
Milstein, M M 363,
Mind scan, *Activity* 425
  using 424-5
Mind-body connection 368-9
Mind-body conspiracy
  stress 347-71
Minifying, imagination 263
Minority values 287
Mischel, T 344
Mitchell, A 16, 29, 30, 41
Model
  cognitive-developmental 324-30
  lifestyle of holistic health 64
Modeling
  social learning model 299-301
Modes, visualization 245-7
Montagu, A 398
Mood 72
  definition 78
Mood scan, *Activity* 132-3
  instructions 133
Moody, R 82, 100, 169, 185
Moore, B S 138, 162
Moore, W E 229, 241, 265, 272
Moracco, J 191, 192, 206, 366, 371
Moral action, values 280-1
Moral stages
  definition, *Table* 325
Morale 57
Moreno, J L 301
Morrill, R L 292, 320

Motivation 137-43
Movement
  encouraging 199-204
Movement for fitness
  physical 383-4
Muscle group
  tensing and relaxing, *Table* 391-4
Music, enjoying 269
Myers, R E 220, 221, 241, 255, 264, 273
Myths and realities, feelings 106-10

N

Naisbitt, J 24, 27, 28, 41, 68, 69
Narciso, J 106, 135
Nathan, R G 352, 369, 398, 405, 420, 435, 446
Nathenson, M 299, 319
Navin, S L 361, 371
Needs, basic 10
Nemiah, J C 98, 101, 131, 135
Neuromuscular 75
Neurophysiological 75
Newmann, F 332, 342, 344
Ng, L K Y 49, 69
Nicholas, O L 282, 289
Nobler, R B 220, 241
Nuernberger, P 395, 398
Nutrition 51-2
Nyquist, E B 286, 289

O

O'Brien, J 412, 420
O'Connell, A 111, 135
O'Connell, V 111, 135
Oliver, D W 332, 333, 344
Openness 225
Originality 227
Ornstein, R E 80, 101, 411, 420
Osborn, A F 229, 241, 255, 259, 272
Ourselves
  learning more about 267-8
Outcome, evaluate 193-4
Outer-directed groups 29

P

Page, E E 176, 185
Palardy, M J 201, 206
Paolitto, D P 325, 345
Parnes, S J 220, 241
Participation
  avoidance of 148-50
Pathways 77-8
Pathways to growth, seeking 35-9
Peale, N V 247, 272
Peck, M S 24, 41
Pelletier, K R 44, 49, 50, 51, 60, 63, 64, 69, 81, 82, 101, 357, 371
People
  integrated 30
  psychologically healthy 9-15
Perceptual barriers 233-4
Perfection, need for 150-1
Performance visualization 406-7
  Activity 408
Perkins, D N 218, 220, 241
Permissiveness 155
  Table 156
Persistence 226
Person
  creative 224-31
  fully functioning 7-41
Personal control
  emotions-focused coping 126-7
  problem-focused coping 124-6
Personal growth, barriers 15-24
Personal intelligences
  interpersonal 14
  intrapersonal 14
Personality, motivational 225-6
Peters, R S 329, 344
Peters, T J 28, 41
Pew, W L 164, 184
Phillips, B 360, 371
Piggybacking 260
Pine, G J 367, 369
Pines, A 83, 100
Plan, make 193
Play time 396-7
Playfulness 226

Pleasure, creating moments 269
Plutchik, R 85, 101
Porter, B J 360, 371
Positive regard 165
Possibilities in others
  development of 170-83
Potential, focusing 174-5
Powell, J 111, 135
Power, need for 147-8
Powers, G 446
Practice, imagery 402
Praise 139-41
  definition 140
Preferences, values 278-9
Preparation 229
  Figure 229
Presno, C 315, 320
Presno, V 315, 320
Primary appraisal 122
Principles, basic 439-40
Prizing 311-2
Problem, identification 192
Problem solving 268
  alternative actions 190-4
  alternative meanings 188-90
  collaborative, alternatives 196
  stages 191-4
  values 284-5
Problem-focused coping 56, 123
  personal control 124-6
Problem-solving 66, 187-206
Problem-solving method
  beliefs and conditions 196-7
Process, creative 224-31
Proctor, W 446
Progoff, I 307, 320
Programmed imagery 246
Progressive relaxation 388-90
Projection 119
Prosumer ethic 45
Protagonist 301
Psychological health 222-3
Psychology
  health 38
  humanistic 9, 38
Psychosomatic disorders
  characteristics 98-9
Punishments 296
Purpel, D 277, 289, 295, 301, 320, 343, 344, 345
Purpose, feelings 72-4

Q

Quality of life
  characteristics 61
  Index (QLI) 45
Quantity, brainstorming 259-60
Questions
  imagination 255-8
  information 256
  reasoning 256

R

Rahe, R H 351, 370
Rama, S 43, 69, 395, 398, 412, 420
Raths, L 279, 281, 282, 289, 306, 310, 312, 320
Rationalization 118-9
Raudsepp, E 270, 272
Reality
  denial 436
  external 103-10
  indicators 103-10
  internal 103-10
Reappraisal, definition 123
Rearrangement
  imagination 261-2
Reason 80-1, 432-9
  emotional 437
Reasoning
  Figure 293
  values education, *Table* 318
  values through 323-45
Reasoning approach 324-39
  role of the teacher 329-30
Recognition, mental 213
Recreation 396
Regression 121
Reich, C 26, 41
Reimer, J 325, 345
Reinforcement 141-3
  Table 142
Relationships

  interpersonal 413
Relaxation 251, 383-97
  breathing 378-9, 382
  inner 399-421
  mental 400-10
  physical 373-97, 413
  progressive 388-90
Renne, K S 57, 69
Renshaw, K 395, 398
Repression 116
Research
  brain 38
  consciousness 38
  stress 39
Response, emotional 430
Responsibility 66
  avoidance of 148-50
Revenge, need for 148
Reverence 29, 34, 35, 38
Revolution, cultural 24-35
Rewards 296
Rich, C 39, 41, 59, 60, 70
Richards, M 286, 289
Rifkin, J 26, 30, 31, 32, 34, 41
Rimm, S B 214, 225, 240, 241, 245, 248, 271
Risk 22-4
Roberts, T B 307, 308, 319
Rogers, C R 9, 41, 165, 185, 237, 241, 282, 289
Role
  See teacher role 333
  ambiguity 367
  conflict 367
  overload 367
Role of the teacher
  social learning model 299-300
Role playing 301-4
  advantages and limitations 301-2
  role of the teacher 302-3
Rosen, L 288, 320
Rosenhan, D 138, 162
Rosenman, R H 83, 100
Rosenshine, B 171, 185
Rosenthal, R 201, 206
Rothenberg, A 227, 228, 241
Rothluebber, F B 412, 420
Rules 432-9
  maladaptive 437-9
Rutter, M 359, 360, 370
Ryan, K 277, 286, 288, 289, 295, 301, 320, 343, 344, 345
Ryan, S 44, 70, 383, 395, 398

S

Sadness 18, 89-91
  caution signals 89-94
  distress signal 89
  negative motivation 90
Sagan, C 216, 241
Sampson, E E 328, 345
Samuels, M 245, 246, 272, 360, 371
Samuels, N 245, 246, 272, 360, 371
Sanders, D A 255, 265, 272
Sanders, J A 255, 265, 272
Satir, V 131, 135, 438, 447
Scenes, creating 424-32
Schlesinger, L B 39, 40, 60, 69, 88, 100, 134, 349, 370
Schmuck, P A 194, 206
Schmuck, R A 194, 206
School, stress 361-3
Schultz, E W 358, 359, 360, 371
Schutz, W 64, 70
Schwartz, G 98, 101, 442, 447
Schweitzer, A 32, 33, 34, 41
Scott, J A 271
Scott, O S 116, 134
Script, creating 424-32
Scriven, M 332, 345
Sears, D O 288
Sears, R R 154, 162
Sears, S J 361, 371
Seaver, W B 201, 206
Secondary appraisal 122, 123
Seffrin, J R 67, 70
Segalowitz, S J 217, 241
Seiler, G 395, 398
Self
  defending 110-21
  protecting 110-21
  responsibility 49
Self-actualization
  description 10

Self-centeredness 33
Self-denial ethic 35
Self-disclosure 166-9
  guidelines 168
Self-efficacy 58
  definition 60
  lack of symptoms 145
Self-esteem 37, 58, 59, 154
  defending 110-11
  enhancing 110-11
  protecting 110-11
Self-fulfillment 24-35
Self-regulation, emotions 98-9
Self-talk
  source of 429-30
  technique 429-32, 433
Self-worth, definition 61
Seligman, M E P 144, 162
Selye, H 33, 41, 348, 349, 371
Sense
  of coherence 60
  of humor 226
Sensitivity 225
  environmental 54-5
Sensory awareness 374-5
Shaffer, J T 244, 248, 273, 420, 446
Shallcross, D J 229, 241, 255, 272
Shame 91
Shane, H G 285, 289
Shapiro, D H 37, 41
Shaver, J P 332, 339, 345
Sheikh, A A 244, 248, 273, 400, 420, 446
Shostrom, E 10, 41
Shyness 91
Signals, caution
  guilt 89-94
  sadness 89-94
Signals, reaching out
  interest 94-8
  joy 94-8
Signals, survival
  anger 85-9
  fear 85-9
Simberg, A L 233, 241
Simon, S 279, 281, 282, 289, 306, 310, 315, 320
Simonton, O C 248, 273, 400, 420
Simpson, E L 328, 345
Simpson, O J 406
Singer, J L 117, 135, 244, 248, 249, 273, 400, 401, 421
Sinnott, E W 281, 289
Skill development 268-9
Smith, L H 360, 371
Smith, M 310, 311, 320
Social barriers 235-6
Social functioning
  definition 57
Social importance 223
Social learning model
  advantages and limitations 299
  role of the teacher 299-300
Soltz, V 181, 184
Solution, choose 193
Somatic health 57
Sources, feelings 76-7
Spacetime model 28
Spearman, C E 211, 241
Spirituality
  creation-centered 31
Split brain 78-80
Spontaneous imagery 245-6
Springer, S P 220, 241
Stein, M I 211, 241
Stewardship 31
Stimulus techniques 297-8
  advantages and limitations 297
  role of the teacher 298
Stimulus words
  imagination 263-4
Stone, G C 101, 447
STOP, LOOK, LISTEN
  technique 440-2
Stotland, E 200, 206
Stoyva, J M 433, 446
Strategies 293, 330-9
  health and wellness 48
  values education, *Table* 318
Strategies, avoidance
  defending 114-21
Strauss, J 270, 273
Strengths, focusing 174-5
Stress
  appraisals, types 55

  bad 348-58
  childhood signs 359
  control 444
  coping response 355
  counselor 365-6
  definition 348-50
  good 348-58
  harmful 348-9
  healthy 348-9
  illness and disease 354-5
  indicators
  examples 357-8
  intervention 444
  management 52-4
  mind-body conspiracy 347-71
  prone 57
  research 39
  resistant 57
  school 361-3
  signs and symptoms 355-8
  teacher 363-5, *Table* 364-5
  youth 358-60
Stress/coping response
  graphic form, *Table* 356
Stresses, cope 55-63
Stressors 350
  according to intensity 350-2
  ecological 354
  interpersonal 353-4
  life 351-2
  personal 352-3
  related to school, *Table* 361-2
  students 361-3
  types 352-4
  work and recreation 354
Strong, W 332, 339, 345,
Student stressors 361-3
  related to school, *Table* 361-2
Subcortex 77
Substance abuse 117-8
Success
  avocational 223-4
  vocational 223-4
Superiority 155-9, *Table* 157
Superka, D 277, 289, 292, 306, 320, 339, 340, 345
Support system, social 59
  definition 62
Suppression 117
Sweeney, T J 140, 147, 162, 164, 185
Swick, K J 363, 371
Switzer, E 244, 248, 249, 273, 401, 421
Symbolic identification
  advantages and limitations 304-5
  teacher role 304-6
Symbols, imagination 263-4
Syme, S L 90, 101

T

Tavris, C 86, 101, 128, 135
Taylor, B 288, 320
Taylor, C W 224, 241
Teacher burnout
  preventing 366-8
Teacher role 293, 296, 305-6
  action approach 340-1
  analysis strategy 333-5
  cognitive developmental model 329-30
  role playing 302-3
  stimulus techniques 298
  symbolic identification 304-6
  transpersonal techniques 308
  values clarification 314-5
Teacher stress
  sources 363-5, *Table* 364-5
Technique
  stimulus 297-9
  STOP, LOOK, LISTEN 129
  thought stopping 425-8
  transpersonal 306-8
Terrel, G 240
Teska, W 412, 420
The Health Hazard Appraisal 50
Therapy
  cognitive-behavior 434
  methods 343
  principles 343
Think
  faulty styles 436-7
  judicial 213-4
  oppositional 227-8
  productive 213
  rethinking 439-42

Third force 14
Third Wave 27, 45
  civilization 19, 45
Thomas, D 286, 289
Thomas, M D 286, 289
Thought stopping
  considerations 427-8
  technique 425-8
Thoughts 423-4
  automatic 179, 433-5
  negative 179
  stress-coping 429-32
Thurstone, L L 210, 241
Toffler, A 19, 27, 41, 45, 70, 223, 241, 285, 285, 289, 339, 345
Torabi, M R 67, 70
Torrance, E P 210, 212, 220, 221, 224, 237, 239, 241, 242, 255, 264, 273
Touching, reaching out 377-8
Tournier, P 289
Transpersonal techniques 306-8
  advantages and limitations 308
  role of the teacher 308
Trauma 20
Travis, J W 44, 69, 383, 395, 398
Treffinger, D J 255, 271
Trotter, R J 85, 101
Tubesing, D A 317, 357
Turner, S P 116, 134
Type A behavior 83

U

Ulmer, D 83, 100
Unconscious mind 79
Understanding, empathically 166
Underwood, B 138, 162
Ungoed-Thomas, J R 335, 344

V

Value analysis
  Figure 338
Value indicators 312-3
Values 291-317, 444
  action 323-45
  assumptions 277-8
  belief 279-80
  clarification 310-7
  core 287
  definitions 277-8
  full 310
  functions 283-5
  internal guidance system 275-89
  majority 287
  minority 287
  moral action 280-1
  preferences 278-9
  reasoning 323-45
  substance of 277-81
  true 310
Values clarification 310-17
  advantages and limitations 313-4
  role of the teacher 314-5
Values education approaches
  Figure 293
  Table 318
Values education, challenge 285-8
Valuing
  activities of 310-2
Van Gundy, A B 270, 273
Verification/Production 230-1
  Figure 231
Viscott, D 23, 24, 41, 71, 85, 101
Vision value 279
Visualization, creative
  Activity 254-5
Visualization, modes 245-7
Visualizing 252-3
  goals 408-10
  the body, *Activity* 402-3
Vital signs, feelings 71-101
Vividness 401
Vocational success 223-4
Von Oech, R 232, 233, 239, 242

W

Walk time 397
Wallach, L 32, 41
Wallach, M A 32, 41
Wallas, G 229, 242
Walsh, R 37, 41

Walters, R H 299, 319
Walters, R P 165, 184
Ware, B 203, 206
Warmth 165
Warren, N C 129, 135
Waterman, R H 28, 41
Watts, A 307, 321
Watts, J C 154, 162
Ways of coping instrument 125
Wehlage, G 314, 321, 332, 345
Weight control 51-2
Welch, I D 360, 371
Well-being 45-8
Wellness 44-5, 81-3, 222-3
  improved 413
  lifestyle 43-70
  way of life 44-55
Wellness strategies
  high level 48-55
Wertheimer, M 240
White, B L 154, 162
Williams, B R 185
Winds of change 26-32
Withdrawal 115
Witmer, J M 39, 41, 59, 60, 70, 401, 421
Witmer, M 37
Wolf, M A 185, 358
Wolff, S 371
Wolpe, J 425, 447
Wonder, J 216, 242, 270, 273
Woolfolk, R L 369, 371, 446
World Health Organization 44, 70
Worth, toward a sense 35-7
Worth and confidence
  building feelings of 138-41

Y

Yamamoto, K 361, 371
Yankelovich, D 25, 26, 32, 34, 42
Yarrow, L J 94, 101
Yoga 387, 395
Young, M E 401, 421
Youth
  school and stress 358-68

Z

Zastrow, C 432, 434, 447
Zdenek, M 270, 273
Zilbergeld, B 16, 42
Zillman, D 169, 185

ABOUT THE AUTHOR

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Dr. Witmer is a professor in counselor education at Ohio University, a National Certified Counselor, and a licensed psychologist. He earned his doctorate in counseling at Florida State University, Tallahassee. His experiences as a teacher in elementary, secondary, and higher education have given him a developmental perspective on how people grow and learn. Six years as a school counselor made a lasting impression as to the importance of family and school experiences for developing positive self-esteem in young people. Dr. Witmer continues to be challenged in his search for and overcoming barriers that inhibit growth. Even more important is his interest in beliefs and behaviors that develop human potential.

The author has published numerous articles on elementary school guidance, ethical and professional issues in counseling, counselor licensure, and coping with stress. His efforts in counselor licensure at the state and national levels have led to several awards for his professional activities.

Underlying his research, teaching, and workshops is a philosophy of developing human potential and improving the quality of life. Two major research interests of Dr. Witmer include educational approaches to stress intervention/prevention and identifying the characteristics of persons who cope effectively with stress. He has conducted workshops throughout the country and abroad on coping with stress, wellness as a lifestyle, empowering others through encouragement, human relations skills, creativity, values education, and the use of imagery in expanding human possibilities.

Personal interests include indoor and outdoor gardening, sailing, vacationing with the family and playing tennis with his wife. Occasionally he escapes to his fantasy island off the South Carolina coast where his favorite pastime is walking along the beach.

Mel Witmer
June 1985

Pathways to Personal Growth

- Integrates and synthesizes knowledge from multiple disciplines to facilitate the development of a fully functioning human being.
- Focuses on the total person harmoniously functioning—physically, intellectually, emotionally, and spiritually.
- Stresses values, feelings, communication, encouragement, creativity, and striving for wellness as essential components.
- Contributes to a lifestyle of harmony and wholeness.
- Develops a sense of worth and competency.
- Identifies and helps overcome barriers to personal growth.
- Perceives self-fulfillment as the new cultural revolution with the personal transformation coming from the inner self out.
- Foresees a new consciousness flowing over America which is shaping our future in the 80's and 90's.
- Provides procedure for overcoming the "stressors" of life and making wellness a way of life.

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483